RECORD OF CHRISTIAN WORK

Church



Management



OUR PREACHER'S VACATION

Our preacher's gone a-fishing.

He took his rod and line
And motored up to Crystal Lake;

We hope he's feeling fine.

The wife and kids are with him;

They'll share in all the fun
Then come smiling back to us

When vacation weeks are done.

Our preacher's gone to conference
At Skilton by the sea;
He'll hear the masters preach and teach
And come back, presently,
With inspiration in his eye,
New definiteness of goal.
Vacation is the preacher's time
To fortify his soul.

Our preacher's bought a trailer
And hitched it to his bus.

He's started for the mountains
To get away from us.

We'll take vacation preaching
While he putters with his cars;

And pray that he brings back to us
A handful of the stars.

Oracle

Ought Your Church to Employ an Architect?

THE probable answer to this question is no—at least, not now.

If a church would obtain an adequate solution of its building or remodeling problem, it must first, before employing an architect, call in a consultant to make a survey, in order to answer intelligently the following six questions:

(1) Does your church really need to improve its building and equipment? Why? If so, to what extent? Does it need a wholly new building? Or, does it need to add new construction to its present building? Or, can an adequate result be obtained through a remodeling of its present building? Will the present building lend itself to satisfactory, economical remodeling?

(2) What additional rooms are required for the adequate housing of the activities of your church? Rooms of what size? If a wholly new building is required, how many rooms ought it to contain? Of what sizes and proportions? How should these rooms be connected?

(3) What percentage of allowance should be made for growth in estimating the number and sizes of rooms required? Will your church likely gain in membership, or will it lose, during the next fifteen to twenty years? To what extent will a study of its history help to answer this question? Is your church located in a growing community, or in one that is on the down grade? What other churches are there in your community? How many, how well equipped, how efficient? What is the probable proportionate share of opportunity and responsibility of your church for ministering to the spiritual needs of the community in the coming years?

(4) What does the essential quality of your church membership indicate regarding the need, or the lack of need, for better building and equipment? Are your members of such mental and spiritual caliber as to justify the expectation that they would make proper use of added facilities? Material provisions are only means to spiritual ends. They are nothing unless properly utilized for the strengthening of the church and the realization of its life-developing aims.

(5) What amount of money, approximately, would your church be justified in spending for additional building and equipment? What are its financial resources as compared with other churches that have built successfully? How could its building program be financed? What proportion of the amount of money required ought it to borrow? A debt may be a harmful burden to a church, or it may be a blessing, depending on the amount of money expended, the way its finances have been handled, and the kind of building obtained for the investment.

(6) Is your church ready to face successfully a building program? Is there sentiment enough for it? Perhaps the first immediate step is to develop and strengthen this sentiment. This can be done in many ways. Is there sufficient vitality in the organization to enable it to carry through? Perhaps some praying needs to be done.

After these six general questions are answered satisfactorily, the church may be ready to employ an architect, but certainly not before it gets this far.

These questions can not be answered by an architect. He is not trained for such service, and he is not paid to do it.

It is unfair to him to expect him to assist in the preliminary work that has been herein indicated.

This is the work of a church-building consultant, who has been trained for this difficult, technical task and who has had successful experience in doing it.

The consultant is able to make a survey that is statistical, but more psychological, and, on the basis of data and impressions thus obtained, to advise intelligently and constructively.

The consultant is able to do this as no pastor can be expected to do it, and as none of his officials can do it, for two reasons, because, first, he can, as an outsider, view the local situation objectively, without prejudice or hindering predilections, and, second, he can bring to the solution of the problems a wide range of facts and conclusions out of an extended, varied experience with hundreds of other churches.

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After helping to answer for a church the six questions above outlined, he works with the architect and the committee in the developing and perfecting of sketch-plans that form the basis of successful financing, and then assists with the working drawings and specifications with a view to obtaining a building that is attractive in appearance, both outside and inside, and that is most usable. He helps also with the interior decorations and furnishings.

The statements here made must not be interpreted as being disparaging to the architect. Instead they are complimentary to him in their implications. They take account of the true function of the architect, and are based on a high appreciation of his importance. When ready to properly utilize his services, the church should employ a registered, practicing architect, and the best available, preferably one not too far away. No church can gain anything by trying to economize on an architect.

It is a part of Dr. Tralle's service to advise regarding the employment of an architect, when requested to do so by the committee, and he works in a spirit of constructive cooperation with the architect when employed. So appreciative are architects of the assistance of the consultant, who saves them as well as the church time and money, that they are willing, usually, to deduct his fee from theirs, so that the consultant's services cost the church nothing, the costs for the combined services of consultant and architect amounting to no more than the church would have to pay an architect alone working without a consultant.

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HIS FRAMED RECEIPT PAYS MORTGAGE

T reads something like O. Henry's story Cherchez la Femme but it actually happened in Cleveland, Ohio. Paul J. Kowallek of the Federal Housing Administration was formerly an officer in the Union Trust Company. In the course of his duties he visited the home of a foreign-born resident who had permitted payments on his home to lapse. The man had a very good record, entitling him to every consideration.

He insisted that his financial disability was purely temporary.

"I always have a job. I get a new job soon. I am a good American. They wouldn't let me go and fight but I hired a man to go in my place."

"What do you mean, you hired a man to go in your place," asked the banker.

In reply the debtor pointed to a frame on the wall which, he thought had the receipt for his purchase. In reality it was a \$500 Liberty Bond with all the coupons attached. The sale of the bond not alone enabled him to meet the past due payments on the mortgage but gave him a tidy sum to carry him along until he had the new job.

"I believe that he is really happy that some one fooled him and made him think he was buying a military substitute for his own services," said Kowallek.

THE ACID TEST

Place: Committee room of National Convention.

Time: Any time.

Cast: Members of the Party National Committee.

Chairman: Has the testing of our candidate been made?

Investigator: We have checked every essential thing.

Chairman: What does the test screen show?

Investigator: A perfect screen character. Blemishes seem to disappear under the lense. The personality actually radiates in the reproduction.

Chairman: Good. Has the radio test been made?

Investigator: Yes. He has a beautiful crooning voice. It will not be necessary to have arguments. The voice will win votes.

Chairman: Good. Now has any member a question he would like to ask?

Member from Floor: I would like to ask, Mr. Chairman, if he has expressed himself on current issues.

Chairman: The question is out of order. That is merely an incidental matter which can be taken up following his election.

Meeting adjourned.

It is useless to expatiate upon the excellence of the machinery unless the milled article comes up to the standard.

—Ian Maclaren.



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THE EDITOR'S DRAWER

A Visit to Duke University

Duke University at Durham, North Carolina, is rendering a great service, not alone through its educational facilities but, also, its efforts to influence the religious life of the state. One who visits the university is amazed at the beauty of its campus, which includes something more than five thousand acres, the completeness of its physical equipment, the beauty of its new Gothic chapel, crowned by the superb carillon, the growing influence of its school of religion, as well as the program which seeks to integrate itself into the life of the community, state and nation.

I recently spent a week there as a guest of the North Carolina Pastors' School, which brought several hundred ministers of the various denominations. Two other interesting projects were being conducted at the same time. One was the Rural Church Institute conducted by the Methodist Episcopal Church, South; the other an Institute of International Relations. The three groups got together in the evening sessions.

I enjoyed very much, and profited greatly, through this opportunity to rub shoulders with the ministers of North Carolina. If they received as much as I, the week spent at Duke was profitable, indeed.

WILLIAM H. LEACH.

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TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50c per year additional.

CHANGE OF ADDRESS-Asways give both old and new addresses when requesting change for mailing.

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Church Hymns

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"PEOPLE'S CHURCH, HOW CHALLENGING!"

Tune—"America, The Beautiful." How Challenging is People's Church, It's known both far and near, Its mission is to serve mankind With love and hope and cheer.

Chorus O People's Church with faith so true, In Gospel Liberty,
God bless thy loving service here With wondrous victory.

Your members have sweet fellowship. True loyalty and worth, They show the grace of harmony; Their love spans all the earth.

How beautiful your pleasant rooms Where social life is sweet. For recreation, joy and mirth, Here friends with friends may meet.

Your program seeks to serve the youth; They are your chief concern. You give them opportunity The way of Christ to learn.

Your chimes call us to worship God, To follow Christ His Son. The Gospel is your only creed. Our sincere love you've won.

The one which follows has much broader implications. It is written by Samuel Braden, minister of the First Presbyterian Church, McLester, Oklahoma.

GOD'S MISSIONERS

(Park Street-Jesus shall reign. Reg. L. M. Last line repeats)

Arouse Thy church, O God of power! Asleep, she waits Thy stirring hand; Time draws us near the zero hour When men of God must take fresh stand.

Stir up hearts! Call youth to live Courageously, and preach Thy word; May men of wealth their money give To spread the kingdom of our Lord.

good beginning has been made, Great work God's missioners have done:

Shame! if we falter, half afraid, And lose the ground so nobly won.

up thy church. To her reveal Christ as the Truth, the Life, the Way; May hero's pluck and martyr's zeal Be found within our hearts today.

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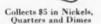
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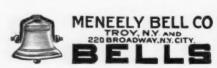
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UNION LESSON HELPS

AMERICAN SUNDAY-SCHOOL UNION 1816 CHESTNUT STREET PHILADELPHIA, PA.







We recently had occasion to write Mr. W. L. Clark of the W. L. Clark Company for suggestions as to how to keep the letters in the out-door bulletin clean. In reply he gave some observations regarding the value of neatness in connection with the out-door bulletin board. In part he said:

"This brings up a matter that is of vital importance to every church, that of keeping their bulletin boards looking bright and clean and doing the work they are intended to do. This requires

they are intended to do. This requires constant attention and care, for without it, the board runs 'down at the heels'. "As an illustration, I cite a condition existing in my own home village on Long Island, near the ocean. One church has a board in use constantly that was installed in 1923 and as I pass by I am always impressed with the clean, clear-cut appearance and they are using the original letters that they are using the original letters that went with the board. It is cared for three times a week by the Rector's wife, who is neat and personally careful.

"Another board about two blocks away was erected about five years ago and has never looked right nor did the church any good after the first three or four weeks. The copy was ragged and uneven, the letters neglected until dust had ground into them so hard they could not even be wiped off with a damp, oily cloth, the glass was always smeared and dirty. Its condition would tend to drive people away rather than attract them. I passed by this church one day last week and there was the board out in front of the church entrance, the glass broken out of the door entirely, letters strewn around in the case, the inside of the case a mess, as had evidently been without a glass for some time and really a disgrace to any House of God.

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This will demonstrate that some boards many years old will look better than brand new ones that have been neglected.'

PREACHER MAKES SHUFFLEBOARD **EQUIPMENT**

Rev. Eugene H. Ferris of Philmont, New York, and Daytona Beach, Florida, has the constructive side line interest of manufacturing and selling shuffle-board outfits. Just how he got started in this we do not know. But he has found that the churches are his best customers. There have been many developments since he first started in this business. Various priced outfits are offered. You can buy a complete one with four cues and eight discs for \$6.00. If you wish to go in for something fancy you can secure a set with rubber-tired noiseless discs and bamboo cues. between these are others to fit the desires and the size of the purpose. Drop us a line if you wish to receive one of his descriptive books which gives the history and the court diagram for shuffleboard. It will interest you.



CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

VOLUME XIII NUMBER 11 AUGUST, 1937

The Treatment of the Dead

By Grant Mason*

Funeral reform is in the air. This article goes a long way back to build a foundation for modern changes. It is interesting and should prove helpful.

OMETHING has to be done with a dead body. But what is to be done is not easily arrived at. The aura of mystery that enshrouds death has made men behave mysteriously. And the people of the lowest civilizations have behaved most peculiarly of all, when caring for the Dead.

The higher the civilization, the more simple and understandable have the funeral customs been; until, today, in a Christian era there is a well founded hope that the funeral service may become a thing of beauty.

As early as five thousand years Before Christ, people had ideas about the dead—about their condition and their powers. These ideas found expression in the funeral customs of that period.

The contents of the graves of that period indicate that the people of that age believed in a future life. In the graves have been found ornaments, weapons and implements which obviously were placed there for the departed to use on his journeys in the next world. In the graves were found ladders. Over the ladder the ascent was to be made from the grave to heaven. The pyramid texts of Egypt record the incident of placing a ladder in the tomb of the King upon which he was to climb to the sky.

Now it is easy for us to look back and see how utterly inadequate such ideas were. It is easy for us to see how utterly useless such funeral customs were.

But of even greater concern is the fact that funeral customs, both ancient and modern, have ofttimes been actually harmful to the mourners and survivors. Let us, therefore, examine some ancient customs, some modern customs and some ways in which they may be so improved as to bring a greater degree of enlightenment and comfort to God-seeking souls.

Ancient Customs

First, there was that ancient, cruel custom of "The Silent Widow." By this custom a woman of the Kutus tribe of the Congo, upon burying her dead husband, immediately shaved her head, stripped off the major part of her clothing, daubed herself with white clay and in this condition kept absolute silence for the next three months. Similarly a Warramungan woman of Central Australia kept silent for a two-year period, as did all the other relatives of the dead man. Among the Kwakiutl Indians of British Columbia, not only oral silence was imposed, but in addition there was no bodily movement for a period of sixteen days. Only the legs and arms were stretched. Rigid silence in a sitting position was imposed upon all other parts of

This pagan custom is horrible to people who are humane in their spirit. Something ought to be done about it. Something is being done about it. It is being done by Christian ministers. Ministers who speak for widows and mourners, bowed in the heavy silence of grief. Mourners who, though stricken dumb, by the weight of their burden, yearn for words of confidence and faith to be spoken in their behalf.

As the Christian minister enters the chancel he recites with simplicity and confidence the words of the Shepherd Psalm. These words become the inaudible but real thoughts of the silent mourning worshippers. The widow silently speaking these words after the minister's turns her uncertainty into confidence.

Secondly, there was that ancient and

useless custom of "Making the Names of the Dead Taboo." By this rule, upon the death of a member of the community, the citizens of that area could never mention the dead man's name again. This custom prevailed among the Indian tribes of North America in the Hudson Bay region. They referred to the departed spirit as "the lost one," "the poor fellow that is no more" and similar titles. This was done in the fear that upon hearing his name mentioned the departed spirit might be attracted by the familiar sound. And, since they supposed that dead spirits were harmful, they aimed to do nothing to attract it to them. The entire family took a new name. In the community conversations new vocabularies sprang up as the years went on. For, when Mr. Stone died, stones were, thereafter, given a new name. Great confusion resulted from the gradual multiplication of this problem.

This fear does not seem to be current today. Not only do we mention the name of the deceased but in many cases we recite a lengthy series of facts concerning his life in what is called the obituary. The practice is frequently carried to the awkward point of the inclusion of gruesome and repugnant details, such as, days, months and years of life, extended lists of relatives' names and unimportant incidents of the life. Thus, the problem today, becomes one of mentioning the name of the dead too much rather than too little.

Now in rural communities there is still a large demand for the use of the obituary. Nor, is it the part of wisdom to attempt to do away with it too hastily. But, certain emphasis can be given, certain emendations made and a certain polish applied to its structure to render it far more acceptable than it is now.

It will have more meaning and significance to the congregation if the idea of memory is emphasized. To say the congregation gathers to celebrate or pay

*Minister, Central Presbyterian Church, Petersburg, Illinois.

tribute to the memory of the departed one is far better than to announce the reading of the obituary. The salient facts naturally follow after the introductory sentence. A simple statement of the year of birth and date of death will suffice to fix the span of life-by all means omitting that jargon of days, months and years. Places of residence and life occupations should be mentioned only in the most generalized way. The résumé of additional fact and fancy is almost abhorrent both to the intimate and the distant friends. The list of relatives can well be reduced to the closest and most obvious associates. And when the memorial statement is completed it is well to leave these people, near and dear to the dead, not "mourning a loss" but "cherishing a memory." Such a statement becomes a sedate and graceful memorial

A third custom of ancient origin is that of making the "Mourners Taboo."

The souls of the dead were thought to contain unusual and often malignant Therefore, those persons who powers. came in contact with the dead in arranging for the burial, were required to undergo a period of isolation from the community life. They were sent outside the city walls and cut off from all social intercourse. Their food was thrown out on the ground to them to insure that they made no contact with the vessels used in the city life. They fished and hunted for food as best they could. They found their own rude and crude shelter. Their only associate was an aged man, decrepit and clad in rags, who daubed himself with ochre and smeared himself with shark oil to warn off all but mourners. He was employed by the community to live in the outskirts of the village and give the mourning outcasts such assistance as he could. And not until the mourner had endured as much as ten months of this discomforting ostracism could he burn his clothes, end his period of purifying and return to the village life. Thus, in one of the loneliest moments of all life greater aloneness was thrust upon a sorrowing family.

The Modern Need

There opens up in our modern Christian time, a great opportunity to go as far in the opposite direction from this theory as we possibly can. An opportunity which we have not always laid hold on with enthusiasm.

Ofttimes we have seen mourners set off from the rest of the audience-not in an atmosphere of honor and reverence but. as though they were in a side-show. There seems to have been an undercurrent of pleasure in getting a good look to "see how the widow was taking it." With a kind of sympathetic cruelty we' have paraded a bereaved family before a hundred pair of curious eyes.

A TEN PER CENT RETURN

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God

ESUS was getting big returns The experience of that day. most folk who seek to serve their fellow kind is that fewer than one out of ten return to give thanks or show recognition of the I asked the director of kindness. a city mission, at one time, what his percentage was. He had not given the matter much thought but, upon consideration, felt that only three or four out of a hundred reciprocated in any way for the services they had received. The director of a large college scholarship fund has advised me that many less than ten per cent write to thank the fund for the loan or gift.

Those of us who seek to serve God in this world through human services must adjust ourselves to stern realities. Our service must be rendered without waiting for the applause or payment in human appreciation. Some of us may get the high returns that Jesus did not this day. Most of us will not.

Oracle

Modern morticians took a long step forward when they allowed the bereaved family to leave the church before the congregation had an opportunity to line up outside the church door to watch and stare. Christian ministers can take another good step forward if, as they enter the chancel, they indicate to the audience to rise. The standing position will automatically cut down the staring by a large percentage. The standing audience will suggest to the mourning family respect for their dead. And even if the mourners be placed in the front and center of the sanctuary, as is usually the case, they will not feel so much that they are making a parade of their feelings, as that they are joining with other worshippers in a tribute to God's power in

Another ancient custom of reverencing the dead that was more often cruel than comforting was that of "Making Cutting for the Dead." By this custom the mourners bruised, beat and cut themselves to show their reverence for the

It is told us that the Alaskan Indians. for example, when one of their number died, slashed and lacerated their forearms and thumped their faces with stones. The Flatheads of Washington State, when in mourning, cut pieces of flesh from their bodies and threw them into the cremation fire. The Africans and Australians cut their noses, their ears, their foreheads and their hands as acts of mourning. So copiously did these people mutilate themselves that the gore poured out of their wounds making them a hideous sight. The knocking out of teeth has been practiced in Hawaii and the puncturing of eyes in the Sandwich Islands.

These things may have been done in the belief that their immediate suffering lessened their mental suffering at the death of a loved one. Or, perhaps, they did these things as proof of their fidelity to the departed one. As a matter-of-fact certain recordings have been made of sayings uttered in connection with these rites which seem to indicate that the mourner wished the spirit of the dead one to watch him and see him making proof of his fidelity to his memory. But the more logical reason seems to go back to the basic idea of fear of the dead. For in so mutilating themselves as to be almost unrecognizable, these primitive people supposed the dead spirit would pass them by and do them no harm.

Well, one of two courses is possible to overcome this difficulty-either dead spirits must be chained down and imprisoned if they are evil, or, they must enter into a life of beneficence and love. Christ chose to convey the idea that the spiritual life of man was kindly and beneficent. And Christ's conception of the immortal life is the one that Christian ministers ought to emphasize.

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In the grave vard committal we have not always laid stress upon the beneficence of the heavenly home and correspondingly of spiritual residents thereof. For example, in the most commonly used committal we make emphatic reference to the return of the body to the earth from which it came. The fact is unquestionably true and need not be denied. It may even be sympathetically stated. But it may be stated in such a context and with such an emphasis as to make the dissolution of the body incidental to the great experience of entrance in a spiritual kingdom of love and mercy.

A more desirable emphasis of the same thought is contained in Whittier's poem when it is used as a committal:

"Unveil Thy Bosom, faithful tomb: Take this new treasure to thy trust, And give these sacred relics room Awhile to slumber in the dust.'

"Nor pain, nor grief, nor anxious fear Invade thy bounds; no mortal woes Can reach the peaceful sleeper here, While angels watch his soft repose."

This poem, coupled with the "I am the Resurrection and the Life" verse, gives strength to idea of the loveliness, the mercifulness and the beneficence of the future life in Christ and all its spiritual members. And especially, there comes a build-up against pagan superstition as to the condition of the dead: it obviates the necessity for bruising and breast-

(Turn to page 556)

Give Your Church A Birthday Party

By Victor F. Scalise*

Read this article now. Put it in your plans for next year. A birthday party, properly conducted, can help your church in its pre-Lenten rally.



We celebrated the eighty-fifth anniversary of the founding of the church in the form of a birthday party.

About four hundred people came to it; one hundred and fifty people worked to make it a success; the church avoided the slump that usually follows the Christmas holidays; with the birthday gifts much needed equipment for the church was bought, such as a stereopticon lantern with screen, and hymn books for the church school; and, what is of more permanent value to the church, the celebration proved a springboard for the Lenten and Easter program. The party was held January thirteen. The people are proud, happy, humble, and eager for the future.

In order not to make the celebration a burden to any group, several committees were appointed, such as the social, music, birthday gifts, invitation, decoration, welcoming, and final arrangements committee. From five to fifteen people served under each committee. The value of this is obvious; it made not only for

efficiency, but it created a universal interest. A place was found for every major group within the church such as the Philathea, Baraca, and Boy Scouts. The pastor met and helped to plan with each group that particular part of the program for which the specific group was responsible. A meeting of the final arrangement committee, together with the chairmen of the various groups, gave cohesion and order to the program.

With the letter was enclosed a beautifully printed invitation card, showing the picture of the church, together with a card showing sermons for the month of January. The morning series of sermons dealing with "The Church and the Celebration of Life"; the evening a series of illustrated lectures on "The Church and the World's Need." The theme for the month being, "God Has Led Us Hitherto!" The hymn for the month,

"Our God, our help in ages past, Our hope for years to come,

Be Thou our guard while life shall last, And our eternal home."

The night of the party of the church was beautifully decorated. Plants and flowers had been donated by the florist of the church; furniture lent by a Furnishing Company. The people were welcomed as they came in by the welcoming

committee; a card with ribbon done in blue and white, the colors of the World Wide Guild, was pinned with name of holder on each person; they were introduced to guests and were made to feel at home.

The program opened with a brief but impressive service of worship.

Hymn—"The Church's One Foundation is Jesus Christ her Lord."

Scripture—Matthew 28:18-20; Acts 1:6-8; Revelation 21:1-5; Revelation 22:1-5.

Prayer.

Statement of purpose.

Hymn-"Faith of our Fathers, Living still."

History of the church. A brief history of the church from the beginning to the present time was read by a former church clerk, and one of the oldest members of the church.

Anniversary Poem. An original anniversary poem retelling the history of the church through human interest stories. The Church. Two brief talks on the church were given by the oldest and the youngest members, the one uniting with the church in 1884, the other uniting with the church this last Easter.

Greetings. An interesting feature of the program was the reading of greetings from some of the former members, pastors, and interested ones. The church was especially pleased to hear one of its former pastors who brought his greetings in person. He spoke feelingly of the many years he had spent among them, and of the fine spirit of co-operation he found there.

The church was especially honored by the presence of Dr. Hugh A. Heath, General Secretary of the Baptist State Convention, and by the presence of the distinguished guest of the evening, Mr. Herbert B. Clark, President of the Northern Baptist Convention.

Dr. Heath brought a hearty message of hope and encouragement in outlining the absolute essentials of a true and noble church. Mr. Clark brought the greetings of the First Baptist Church, North Adams, and of the Northern Baptist Convention.

This first part of the program was brought to a close with the singing by the World Wide Guild, the congregation joining in the chorus, "Follow the Gleam." Thus beginning with the local church, the vision moved from the town, County, Western part of the State, State Convention, Northern Baptist Convention, to the vision of a World Wide fellowship in Christ in Whom there is no East nor West.

The second part of the program was the following program of music.

Deep River - - Negro Spiritual
Brotherhood Quartet
Minuet - - - Porpora-Kreisler
A Song of India - Rimski-Korsakov
Violin

*Minister, Pirst Baptist Church, Greenfield, Massachusetts.

The following letter was sent to the entire church family.

January 2, 1937.

EIGHTY-FIFTH ANNIVERSARY OF THE FIRST BAPTIST CHURCH IN GREENFIELD, MASSACHUSETTS

Dear Friends:

Eighty-five years ago on January 13th, a small group of men and women met in Greenfield and established the First Baptist Church. The occasion calls for a worthy anniversary celebration.

We have set the actual BIRTH-DAY of the church, Wednesday evening, January 13th, at 7:30, as a time of festivity and fellowship.

Several committees have been working to make the occasion a happy one. Invitations have been extended to former pastors, distinguished representatives of the Denomination, as well as to all Baptist Pastors of the Association and Greenfield.

There will be a program of music; recognition will be made of the oldest members in point of longest membership in the church, as well as of the youngest and most recent members. There will be a BIRTH-DAY CAKE with EIGHTY-FIVE CANDLES representing the years of the church, as well as gifts from friends and members.

All birthday gifts will be used to purchase some permanent gift for the church.

On Sunday, January 17th, there will be a special ANNIVERSARY SERVICE WITH ANNIVERSARY SERMON at which time we shall thank God for the many years He has given to our church, and dedicate ourselves to the great work that lies ahead.

God's richest blessing on you all.

Fraternally yours.

Victor F. Scalise, Pastor.

Venetian Boat Song - Mendelssohn Minuet - -Paderewski Piano The Nightingale Has a Lyre of Whelpley Gold - - - -Serenade Schubert With violin obligato My Lovely Celia - - Arr. Wilson Solo

Brotherhood Quartet

The third part of the program was an hour of fellowship. A birthday cake holding eighty-five candles was brought in, and with the thought of the eightyfive years of the church's life, the congregation stood and sang the Doxology, "Praise God from Whom all blessings flow."

Refreshments were served. The names of those present were entered in a guest book, in which all information relative to the celebration will be recorded and held as a permanent record of the church. A much enlarged and beautifully framed picture of the first church and the present one was shown and placed on the wall. The occasion proved to be a very happy, joyous, and memorable one.

Later awards were given to boys and girls writing best essays on "What the church means to me." The anniversary closed with an impressive public service of worship the following Sunday morning with the anniversary sermon, "The Past is Secure-What of the Future?"

MR. BACH'S PLAY WINS PRIZE

Church Management has probably published more plays by Marcus L. Bach than any other publication. We were also instrumental in the inauguration of his Guild of Inspirational Drama. For these reasons we have been much pleased with the news that his play, The Happy Merger, won the Charles F. Sergel Playwriting contest. One thing, it seems to us, is of unusual interest here. The Happy Merger, winner of this contest, is a religious play. It deals with the difficulties encountered in bringing the two churches in a small town together. It is based, we understand, on an actual situation. The prize is \$500. The play will be published by the Dramatic Publishing Company of Chicago and will be produced by the drama department of the University of Chicago.

Other plays by Mr. Bach are well known. One of them, Sacrifice, took second place in the Walter Baker contest. Another, Within These Walls, test. Another, Within These Walls, dealing with a Trappist Monastery, has played the Blackstone theater in Chicago and is now in rehearsal in New A volume entitled Vesper Dramas. containing religious plays by Mr Bach, placed in a worship setting by the editor of Church Management. will be published in early fall by Willett, Clark & Co. of Chicago.

THE MINISTER'S VACATION

The Ministers' Union at Chautauqua, N. Y., founded by E. C. Westervelt, offers ministers and their wives free use of rooms, with community kitchen privileges, on a cooperative basis, in which guests share in the cost of the

Skull Practice for the **Organized Class**

By H. L. Williams

S the collegiate football player knows, "skull practice" is the technique of putting before the players, on the blackboard, the plays which will be used to win the game on the field. The coach or leader puts the men in the proper position on the board. The play is called. The individual player is asked to explain it to the group. The play becomes definite and visual because of the "skull practice" on the black-

Classes can use this plan to good advantage in building an understanding of their own programs and ideals. Programs which may be very indefinite become clear once that they are traced on the blackboard before the group. Give the president a piece of chalk and a good blackboard and he can do in a half-hour what he may have found it difficult to do over an extended period of time.

Here are some plays which might be used in this class "skull practice."

The place of the class in the program of the church. The diagram would be something like this:

The Church

Department of Education

Class 1 Class 2 Class 3 Class 4

This is a very simple diagram yet it accomplishes some thing that is very vital. Class members see a definite tieup with the church. They realize that the Sunday School which is the department of religious education derives its authority from the church; the class in turn receives its charter or authority from the department of religious education. If the class has a tendency to be sufficient in itself, ignoring the other phases of church work this skull practice may correct the error.

Here is a chart which deals with the class organization which is very simple, and at the same time, very important.

Secretary

Executive

Class President Treasurer Committee Member

The class has officers and an executive committee. The president and other officers receive their authority from the class and are elected by the members of the class. In those classes where the members let the president do all of the work this type of skull practice helps the members to visualize that the class is an organization, not the work of any one individual.

Now let's try a little skull practice which deals with the functioning class. The class, of course, is the authority. But the executive committee is the connecting link between the class and the program. The program is usually carried in through committees. So the outline goes like this. (See Fig. A)

This sort of diagramming brings before the members very vividly the work that each is supposed to do. Some committee may have never had they duties placed before them in this way. Once they have helped to work this out on the blackboard the whole program becomes much more simple.

Skull practice helps a football team; it should help a class to see its task.

Class Executive Committee (which included the elected officers) Social Ser. Com. Worship Com. Social Com. New Member Com. 1. To aid in relief of 1. Conduct of Sun- 1. Promote friend- 1. Bring new liness. suffering, etc.
2. Christmas and day meeting. visitors. To instill a spirit 2. Visit sick. 2. Introduce new Thanksgiving basof devotion. members. 3. Provide music. 3. Canvass of new kets, etc. 4. Provide teacher. members.

Figure A

upkeep. Those desiring information or reservations of rooms for two weeks, should write Rev. and Mrs. Edwin S. Shaw, Managers, Chautauqua, N. Y., enclosing a self-addressed, stamped envelope for

reply. The Publicity Office, Chautauqua Institution, will glady furnish literature concerning the program for the 1937 season, July 4th to August 29th, on

Educational Values in A Church Year

By Frank T. Enderis*



There may be good reason for the apprehension felt by some over the present tendency toward more ritualism

in our church services. On the other hand, however, there is one practice of certain groups of Christian churches which might well be followed more generally. It is the building of the church services around the church year. We have followed this plan throughout our ministry and have found it to be most helpful in many ways, both for the preacher and his people.

Speaking first of the preacher: it is an incentive to him to make an annual pilgrimage through the life of Christ. In doing that he will re-study and rethink the great Christian truths that are connected with Advent, Lent, Easter and Pentecost. Cherished volumes in his library will be re-read and the great cardinal truths thought through anew. In doing so new gems of truth will be discovered which were overlooked when reading some chapters before. We are so anxious to be up-to-date and found reading "the latest" books, when these often do not begin to have the depth and thoroughness of the authorities of former years. The preacher is fortunate who can keep his library up-to-date, but Stalker, Geike, Bruce, Denney, Forsyth, Dale, Maclaren, Ramsay and many other great lights of past decades are still worth keeping company with. Then supplement these with later voices and you will know what Peter meant when admonishing his fellow-Christians to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." And where there is such growth, there will be no temptation to resort to old sermons. They will be outgrown within just a year.

Since the church year is based on the crucial events in the life of Christ, a preaching program of this kind will also serve to strengthen and deepen the preacher's fellowship with the living Lord and help to make him "a good minister of Jesus Christ." E. Stanley Jones says that when beginning his work in India he very soon found that the gospel lies in the person of Jesus Christ. That he himself is the Good News. That his one task was to live and present him. In Dr. Jones we have one of the most outstanding examples of the fruitfulness of a Christ-centered ministry. It may be

SOME CHURCH DAYS TO BE OBSERVED.

This list, of course, is incomplete. The calendar of the liturgical churches would contain many more days. It does suggest some of the more important seasons which might help the minister to follow the life cycle of Christ during the year.

Advent. There are four Sundays in advent immediately preceding Christmas.

Christmas. One of the set dates. December 25.

Epiphany. Set date. January 6. Lenten Season. Begins with Ash Wednesday, ends with Easter.

Palm Sunday. Sunday preceding Easter.

Easter. Moveable date.

Ascension Day. Moveable date, 39 days following Easter.

Whitsunday. Moveable date. Seventh Sunday following Easter. Trinity Sunday. Sunday following Whitsunday.

questioned whether the preparation which men receive in the seminary is of the kind that makes for preaching that grows out of the fellowship with Christ. Philosophy, psychology, and even theology can easily bring one into the plight of the one who said: "They have taken away my Lord, and I know not where they have laid him." But one cannot preach through the stated church year without finding himself sharing the spiritual pilgrimage of Christ and thereby in ever greater measure also sharing his very life.

Such Christ-centered preaching will also meet the deep needs of the man in The donor of the pulpit in Gaston Presbyterian Church, Philadelphia, well understood the longing of the sincere worshipper. On the top of the side of that pulpit, visible only to the preacher, there are inscribed the words: "Sir, we would see Jesus." A secularized pulpit, with the discussion of current events, political issues, the latest novel, or even social and economic problems, sends the seeking soul away disappointed, feeling that he has been given a stone for bread and a serpent for a fish. It was the strong meat of former expository and theological preaching that raised generations of staunch Christians

who were able to give a good account of their belief. Every preacher does well to heed Paul's admonition to his young associate: "Preach the Word!"

The preacher who lets the great church holidays serve him as guideposts and highway markers is also delivered from that almost weekly worry: "What shall I preach about next Sunday?" He will live through the several seasons of the church year with the happy anticipation of making ever new discoveries of the riches of God's grace, as they are revealed in Christ Jesus. And when he comes to share these with his people they too will come to experience the joy of knowing that we have an ever-present, living Christ.

ANOTHER MIRACLE THAT ISN'T

One of the so-called Bible miracles which has kept interpreters busy trying to justify them is the one which deals with a source of drinking water for Samson, Old Testament judge. According to the book Judge Samson was hard pressed by his enemies and fought them with the jaw bone of an ass. Weary and thirsty, he called for drink. The Bible says:

"But God clave a hollow place that was in the jaw and there came out water; and when he had drunk his spirit came again and he revived." (Judges 15:19)

The usual interpretation has been that a spring was miraculously produced from which he drank water with the jaw bone as a cup.

Mr. Jesse Phillips-Robertson was recently preparing a Bible exhibit for a traveling museum. The fresh jaw bone of a Missouri ass was taken as an exhibit. The teeth were pulled preparatory to making a plaster cast. When the molar teeth were pulled a thin liquid began to flow out. He collected more than a pint of it. It was a thin, watery marrow, probably with much nutritive value.

With this in mind, Samson's thirstquenching jaw bone becomes a very real thing. A broken tooth in the fresh bone opened up the precious font.

The deepest thinking is humble. It is only concerned that the flame of truth which it keeps alive should burn with the strongest and purest heat; it does not trouble about the distance to which its brightness penetrates.— Albert Schweitzer, "Indian Thought and Its Development."

^{*}Minister, Mount Washington Methodist Episcopal Church, Cincinnati, Ohio.

Treatment of the Dead (From page 552)

beating; it increases confidence in the loveliness of God's creatures and Kingdom.

It is of infinite satisfaction at the grave, when the service has been completed; when the Benediction has been said; before the casket has been lowered—for the minister to step over to the place where the family is seated and say to them that deeply personal word of comfort "we have given him to a better life than we can ever hope to provide here on earth."

There is one other custom in the Treatment of the Dead that it behooves us to examine. That is the custom of using the Dead to perform magical rites. Primitive people believed strongly in homeopathic magic. They believed that spirits of the dead had occult powers which they could exercise over the living.

For example, when we see a young swain of the Galelaresse going "courting" we see him stop first at the cemetery. There he gathers up some earth from a new-made grave. This he will throw at the door step of his feminine friend's house, supposing it will have power to cause the girl's parents to fall asleep. Then they will not awaken to interrupt his conversation for they will "sleep like the dead." Again, a Slavonian housebreaker will dig up the bone of a dead human on his way to a housebreaking. This he will throw over the house he is entering, saying, "As this bone may awaken, so, may the people within awaken." Thus, his thieving will go unmolested. A firebrand taken from a funeral pyre is supposed to quiet a watch-dog for the Greek housebreaker.

Still another form of homeopathic magic was that of using the dead to make rain. Elaborate customs were employed to use dead bodies in the making of rain. And conversely in China, where graves are very shallow, when a drought is on the land, every citizen is very careful to observe any foot or hand that happens to protrude from a grave, inasmuch as they believe that the protruding member would be uncomfortable out in wet weather and so the dead spirit contained within it is keeping back the rain.

In other instances the dead spirits are used as guardians of the threshold. Thus, if among certain people a still-birth occurred the afterbirth was interred at the threshold on the supposition that the mother passing over it would conceive more readily again. In some parts of England in modern times aborted calves were buried at the stable door to increase the fertility of the herd.

Such beliefs in the magical powers of dead spirits is to us unfounded and useless. But to the people who practiced these customs the beliefs were wise and acceptable. And because they so believed

(Turn to page 562)

Building Attendance Through Entertainment

F you're the Pastor of an average urban or suburban congregation, your problem is somewhat like mine. Sunday evenings, in these days of movies, bridge and cocktail parties, are not used for going to church.

"We couldn't come because company came," they tell me. And what a rarity it is for the company to be brought along to church.

My church is a medium-sized Lutheran congregation situated in a suburban town of 20,000 population. We have about 600 confirmed members. Morning attendances regularly range from 150 to 200; they are smaller in midsummer and larger around Christmas and Easter.

Evening attendances, the subject of this brief article, average about fifteen, except when we provide some special or unusual entertainment feature in the guise of a worship service. My problem—and I am sure it's yours—is this: which is better, to make the church service an hour's entertainment, and attract a large crowd, or make it purely for worship and preach to a handful? I'm still wrestling with the problem—but meanwhile I'm bringing out the crowds.

At the beginning of Lent last year I put the matter of increasing attendances to the heads of our church organizations. The Ladies Aid Society, the Women's Missionary Society, the Men's Club, the Senior Luther League, the Intermediates and the Sunday School all agreed to stimulate attendance for one special evening. For a special series of programs, we used film-slides depicting the latter portion of Christ's earthly ministry. Attendance jumped from fifteen to well over one hundred during this Lenten period.

Leaders in the organizations conducted the worship service and I acted as narrator for the pictures. It marked the first time in the history of this congregation that a series of evening services had been really worth-while from the standpoint of attendance.

After Easter we had guest preachers for two Sundays. They were prominent men, too. Attendance: 32 one Sunday and 31 the next. The guest preachers had one fault. They were preachers and not entertainers.

We followed that with an evening's program of music, talks and motion pictures of a nearby orphanage, with some of the children taking part. Attendance:

*Minister, St. Paul"'s Lutheran Church, Teaneck, New Jersey.

By Albert P. Stauderman*

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119. Then for the following week, I arranged for a presentation of the sound picture, "The King of Kings." Attendance: 375.

All of these programs received similar amounts of advertising and publicity. All were arranged and announced well in advance. The great variations in the evening attendance in no way affected the morning turnout.

This past Fall, although handicapped by building operations, we interspersed the regular Sunday Vespers services with a program of Negro spirituals, sung by Negroes; with a county-wide Luther League service; with a Sunday School pageant (why must these be confined to Christmas and Easter?) and with a Christmas song service—nothing but the singing of Christmas hymns. Needless to say, each special event produced a great rise in attendance—for one week.

The moral seems to be—if indeed there is one—that people will attend church on a Sunday evening if the church is willing to compete to some extent with the entertainment provided by house parties and motion picture theaters. My Presbyterian neighbor, one block away, preaches on Sunday evening to a usual audience of ten or twelve. The Episcopal, Methodist, Community and Reformed churches make no attempt even to hold an evening service. Which is better, to entertain as well as expound and thus bring people out, or to drop the whole thing?

During Lent I'm planning to keep the attendance high by means of motion pictures. And if any would say that such a program caters to entertainment rather than to spiritual values, let me say that no matter how "spiritual" a program may be, it does no good unless people are brought into the Church where they may be reached and affected by it. The special programs, regardless of what faults they may have, serve to bring people into the church. Perhaps the end justifies the means.

However much we may try to put an attractive front on imperialism, however plausibly poets may sing of its glories, it remains incompatible with Christianity, as Good Friday should remind us. The Romans built marvelous roads, but all of them put together do not atone for the crucifixion of Christ, or for any other of the crimes of imperialism. Why should we expect good roads and other physical improvements to justify our modern imperialisms? The Presbyterian Tribune.

The Church Year*

T THE beginning of the third century a conception of a "church year" was as yet foreign to Christianity. Easter was everywhere a festival and was preceded by a fast on Saturday and, for those physically able to fast two days, on Friday also. Whitsunday was likewise generally observed, except perhaps in Spain, and the period between Easter and Whitsunday-known as "the pentecost"-was increasingly regarded as a joyous season within which fasting and penitence were inappropriate. Otherwise, except for the regular routine of Sundays, individuals were free to feast or fast as they wished.

The feasting usually took the form of holding agapes, which might be held for any cause or without special reason at the giver's pleasure. But of particular significance were the anniversaries of local martyrs, regarded as the "birthdays" of the saints into the higher life and so as festal occasions. On such an anniversary the friends and admirers of a particular martyr would meet at his tomb (at Rome usually in the catacombs) for an agape, with or without a eucharist.

Fasting was generally practised as "keeping stations." Statio is the military term for "sentry-duty," and the word describes the custom: the "stationer" remained awake-either all night long or from midnight-abstained from food and gave himself to prayer. No one was obliged to keep such stations, but their practice was considered meritorious, and they were often kept by groups as well as by individuals. Wednesday and Friday had long been considered the approved days, but corresponding vigils were often kept on Saturday night as well, the fast being broken at the Sunday eucharist. On Easter Eve the vigil was obligatory on all and two all-night services were held simultaneously; one for the catechumens who were to be baptized at dawn and the other for the rest of the congregation. After the baptisms were completed both groups jointed in a common eucharist.

Individuals also held less formal and taxing fasts, limiting themselves to bread and water; these later became distinguished from fasts as "abstinences." And on special occasions general fasts for all the members of any local church might be prescribed, particularly in times of persecution.

*From, "The Eternal World in the Modern World" by Burton Scott Easton and Howard Chandler Robbins. Published by Charles Scribner's Sons. Used by special permission.



During the third century, especially during its second half, the cult paid to martyrs increased rapidly and took on a more and more official character; in the case of the more important saints the bishop usually officiated at the servicenow invariably eucharistic-and the faithful attended in numbers. In this way the anniversaries became festivals observed by the whole local congregation, and churches were built over the shrines to accommodate the crowds. But the occasion was not at first commemorated in the other churches of the locality: such observance belongs to a later period after 537.

At Rome the greatest feast was that of Saints Peter and Paul on June 29; this can be traced back to ca. 256. The other martyrs honoured in the third century Roman calendar are not all certainly known but, with the exception of a few who had suffered in the sister church of Carthage, they were saints whose passion took place in or near Rome, no attention being paid even to apostles whose deaths had occurred elsewhere. "Martyrs" was construed widely enough to include some who had only been tortured or imprisoned by the authorities, but the "confessors" of a later day were not yet canonized.

Fasting rules grew stricter. The fast before Easter was by the end of the century extended to include all of Holy Week, while on the weekly station days (Wednesday and Friday) some sort of abstinence was expected of all believers.

And in Rome three new fasting periods were added, whose origin is obscure. Apparently, however, they were meant as a protest against pagan nature festivals: one came shortly after Pentecost at the time of the wheat harvest, when the Romans kept the feriæ messis, one around the September equinox, the time of the vintage (feriæ vindemiales) and the third in late November or early December at the occurrence of the ferice sementinæ, when the latest fruits were When the non-Christians gathered. feasted, the Christians fasted. These fasts were kept on the station days of the respective weeks and on Saturday as well, with an all-night vigil as on Easter Eve. On these nights the eucharist was celebrated at dawn on Sunday and no further eucharist was held that day, so that such a Sunday was termed "vacant."

At the opening of the fourth century a growing desire for a festival in honour of Christ's birth finally found official favour in Egypt and the date selected was January 6; why is not known. The observance of this day spread throughout the East and then into Gaul and Spain, where Eastern influence was strong. The Greeks named the day either Epiphania translated as Adventus-or Theophania. But the Roman church decided to observe it-the earliest evidence is ca. 335 or a little later-on December 25, the very ancient festival of the winter solstice. (Desire to establish a Christian counterpart to the heathen Saturnalia was certainly influential.) The conflict between the two dates in East and West lead to a compromise, the earlier day being observed in honour of the actual Nativity and the latter in honour of Christ's manifestation of Himself to the world; for this day the Greek name was retained. (For a long time Theophania was more popular in Rome than Epiphania.)

During the fourth century the calendar of martyrs continued to grow and the observance of the feasts grew correspondingly more elaborate. And in Rome the bishop's custom of officiating in certain churches of the martyrs was elaborated and systematized by Damasus (366-384). He named certain Roman churches "station churches" (the title has little connection with the old fasting "stations") for certain of the Sundays and greater feasts. On each such day he went to the appointed church, accompanied by his clergy in solemn procession, and preceded or followed by the laity in great numbers. (The names of these station churches are still printed in

the Roman missal, although the custom has been obsolete since the Avignon exile.) In particular special stations were provided every day in Easter week for the newly baptized, who were taken in succession to the most important churches in Rome; this extension of the Easter services throughout the week created the first "octave."

Otherwise in the fourth century the Roman fast before Easter was lengthened to two and then to three weeks, so that ca. 400, what is now the Fourth Sunday in Lent, was observed (apparently) as a quasi-carnival like the latter Shrove Tuesday. With the enormous increase of membership that came after Constantine, the night vigils grew to be a source of scandal and were transferred to the preceding afternoons. And the pressure of candidates for baptism necessitated making Whitsunday a secondary baptismal season (in Gaul and Spain Christmas was also added).

The fifth century saw a further elaboration of the results reached in the As the Nestorian controversy caused the orthodox to stress the completeness of Christ's divinity from the moment of the Incarnation, Christmas was correspondingly magnified. Like Easter, it was given a vigil and an octave, although the date of these is uncertain. And when the first Epistolaries and Evangelaries appear, they open with Christmas, distinguishing thus between the "civil" and the "church" year. A corresponding elaboration of Whitsunday appears to have been more gradual, its octave being often interfered with by the ferice messis fast, whose position, in fact, became finally fixed in Whitweek after much (later) experimenting.

Fasting rules continued to grow more stringent and by the end of the fifth century Lent was extended to forty days. These were counted from Lent 1 to Maunday Thursday afternoon, including the Sundays, on which the fast was only slightly relaxed; Good Friday and Easter Eve being reckoned separately. early in Lent - although not yet always in the first week - the fast was intensified by adding yet another of the "seasons" fasts, possibly through the influence of Zechariah 8:19. These "four seasons" (quattuor tempora," corrupted in English into "ember" days) were appointed by Gelasius (492-496) as the regular times for ordination. On the other hand, the rigour of the vigils was modified by pushing them back from the afternoon to the morning.

At the opening of the sixth century, apparently, the first attempts were made to lengthen the vigil of Christmas (Adventus) into a more formal preparatory fast, which in some places was developed into a full parallel to Lent. The usage at Rome, however, is at first obscure. Some lists fix the "pre-Christmas" Sundays at five and some at four, and cer-

An Adjusted Unified Service

By Otto B. Loverude*

OR a long time we have been convinced that H. C. Munro was right when in his book The Church as a School, he says: "The more rapidly the church can absorb into a unified service program such of the activities of its affiliated organizations as are wholly sound and valuable, and can eliminate others together with the separate names and identities of these organizations, the sooner will the church face her whole task with the power of her full resources." As a step in that direction we adopted the unified service in the Fall of 1935. For sixteen months we used the conventional form with worship beginning at ten a.m. At 10:40 a.m. the juniors and those younger had a dignified recessional to their separate departments and the remainder stayed for the sermon, followed at 11:15 by classes, which dismissed at 11:50 a.m. After sixteen months of this it was found that the members of the church did not want to go back to the dual service with Sunday School at 9:45 a.m. and worship at 11 a.m.

There were three criticisms faced, however. The first came from some of the older members who found it difficult, after a lifetime of habit of the 11 o'clock worship service, to get used to the 10 o'clock service. Even these recognized greater assets than liabilities in the new plan. The second came from the teachers who felt that the class period was sometimes encroached upon. The third criticism from the pastor himself was the necessity for closing the sermon at a definite time, curtailing the time to be used for last minute appeals.

After facing these criticisms the church unanimously agreed on a modified plan to take effect on January 3rd. In this

*Pastor, First Baptist Church, Willows, Cali-

plan nursery and beginners meet independently from 10 to 12 for their work. For the remainder of the church, classes begin promptly at 10 o'clock with no preliminaries. At 10:40 the organ prelude begins, and all march to the sanctuary where the children are seated with parents and teachers. The director of Christian education announces the processional hymn and the senior and junior choirs file in, the latter taking its place in the front section of the church where it is used with the older choir throughout the worship service which follows. At 11:25 a recessional hymn for the primary and junior children sends them to their respective departments, while the pastor preaches the sermon and closes the service.

The church desires old and young to think in terms of one service from ten to twelve and is trying to dispense with the dual names of Sunday school and church. Practically everyone uses the envelopes and one offering is made to the total work of the church, rather than separate offerings for school literature and church expense. Out of approximately 175 active or semi-active members there are no less than 250 givers of record. Some of the children give only a penny a week, it is true, but the record is kept just as carefully as though it were a dollar.

I have a feeling that it would be more ideal to have the worship service first, then the sermon and the classes last, but the arrangement we now use is more satisfactory here. This is a small community of approximately five thousand people. We tried to get the other churches to adopt the same plan, but were not successful. Had we been able to have done that, we are certain that we could report even greater success there.

tain evidence may indicate that Rome observed the season at first rather festally than penitentially until Gallican influence was effective. In any case Advent, as we now observe it, was not finally prescribed until ca. 1080 by Gregory VII, who also settled the present reckoning of the ember days.

Pre-Lent originated in 568 when Rome was threatened by the Lombards and John III appointed the three Sundays as times of special intercession. A similar danger in the time of Gregory I (590-604) led him to prefix four fasting days to Lent, thus creating Ash Wednesday.

The steady increase of saints' days had by 600 included some non-Italian

martyrs, but it was not until Carolingian times that Rome developed an imperial self-consciousness which led to a general acceptance of foreign saints. But by the eighth century (apparently) confessors began to be canonized as well as martyrs.

After Gregory VII the Advent fast was reduced in the twelfth century to an abstinence period, even this being discarded two centuries later. In the thirteenth century Rome changed the opening of the church year from Christmas to Advent Sunday, following a custom already widespread in the West.

The actual term "Church Year" first appears in 1589 in a German Protestant

The Musical Tower

For the second time in a few months we use a story telling of radio tower amplification. We suggest that churches which may be interested in installations write us that we may put them in touch with reliable houses which will be glad to consult with them.

LD world chimes and their modern counterparts are again ringing forth from the steeples of American churches through a new medium. The "Musical Tower," as one church has chosen to call it, is an application of the principles of the modern public address system, an outgrowth of the science of radio.

Unheard of a few years ago its popularity is rapidly increasing. A large Catholic church in the south part of Chicago is making outstanding use of it, one has recently been installed by a Wisconsin church, there is one operating in a Chicago suburban town, and word comes from the state of Washington that one is in use out there.

By means of the equipment of the Musical Tower, chimes, music of various kinds, and portions of church services are "broadcast." This is done through the medium of loud speakers so that passers-by and those living in the vicinity of the church are able to hear the programs. The essential parts consist of a phonograph turntable with an electric pick-up, one or more microphones, an amplifying unit, and at least one loud speaker. The turntable and pickup make possible the use of recordings and program transcriptions. The microphones are useful in picking up organ music, choir numbers, and other productions from the auditorium of the church. The amplifying unit strengthens the signals and prepares them for release through the loud speakers.

The loud speakers vary in type from the ordinary cone speaker found in most radio sets to the large exponential horn powered with a dynamic unit. They are generally placed in the tower of the church or in some other advantageous location where the greatest coverage is assured. Many additional pieces of equipment may be added, resources permitting.

The possibilities of the Musical Tower are unlimited. The most obvious use is that of supplanting the church bell. Chimes from the organ in the church, or, lacking such, chimes from special recordings, can be used at regular intervals in announcing the services of the day. A second use is that of bringing musical

These M.E. Opens

programs to the air. These can be from recordings or from the organ in the church. One of the most popular broadcasts may prove to be that of the choir. And so music is released through the speakers, enabling those in the neighborhood to hear it.

These are not, however, the only possibilities of the Musical Tower. An extra loud speaker can be installed in the basement or other overflow room to provide for crowds which cannot be accommodated in the auditorium. Obviously the outside speakers can be shut off if desired on these occasions. The same equipment may be used to power a series of headphones, supplying hearing aids for the deaf, or to provide "booster" speakers in the auditorium to strengthen the speaker's voice in places where the acoustics are bad.

Costs vary with the type and complexity of the equipment used. If a church is fortunate enough to have in it some person who has a knowledge of public address systems and is willing to give his time, an installation can be put in for from \$500 to \$1,000, while there is no limit to the amount of money which can be spent.

By Clark J. Wood*

Perhaps the best way of explaining the Musical Tower is to give a description of an actual installation—that which has been made at First Methodist Church in Batavia, Illinois.

The church building is located advantageously on the Lincoln highway in a town of 5,000 just 40 miles west of Chicago's loop. The church is within a hundred feet of the main cross street of the town. Because of the structure of the tower, it was decided not to try to cover the whole town, but to concentrate on the particular part in which the church is located. Three loud speakers were installed, one facing north, one west, and the third south. The broadcasts have on several occasions been heard at least three miles away. They are regularly heard six to eight blocks each way from the church.

The speakers in the tower are of the horn type, each six feet long and thirty inches square at the opening. They are absolutely weatherproof, which makes them ideal for outside installation.

Wires run from the tower to the pastor's study, which is just off the pulpit platform. Most of the equipment is located there, housed in a cabinet. The amplifying unit is known as a high gain amplifier (making possible the use of a better type of microphone) and is rated at 35 watts output, with a 55 watt peak. Arrangements have been made so that either or both of two crystal microphones as well as the phonograph turntable pickup can be used to feed into the amplifier. Crystal microphones were selected because of their sensitivity and ability to "stand up" under hard and inexpert usage.

The turntable deserves special mention. It is an automatic one, playing seven 12-inch records without attention. It is of the two speed type so that either 78 (standard) or 33½ revolutions per minute (long-playing) recordings may be played. Most chime recordings are of the latter type, and they play for six minutes from a 10-inch record. By using the long-playing recordings a program nearly 50 minutes in length can be played without supervision. A variety of regular phonograph records can also be used when the turntable is set at 78 revolutions.

One of the microphones is permanently placed in the front of the organ loft. The other is on an adjustable stand and is equipped with 25 feet of cable so that it can be placed at almost any point on the pulpit platform or in the choir loft. By using both of them a balance can

*Minister of the First Methodist Church, Batavia, Illinois.

be maintained between choir and organ for numbers put "on the air" through the controls on the amplifier.

A fourth loud speaker is also used. Normally it is in the study and is used as a monitor speaker, enabling the operator to hear what is being broadcast. An outlet has been installed in the basement so that the speaker can be plugged in down there. This makes possible its use for an overflow meeting, for providing backgrounds of records, and for bringing music from the organ downstairs.

Operation is exceedingly simple. Anyone who can operate a radio and a phonograph has no difficulty in taking care of it. Should repairs ever be necessary, most radio repairmen are qualified to do the work.

The Musical Tower has two scheduled programs each week, one from 8:00 to 8:30 on Saturday evening and the other on Sunday afternoon from 4:30 to 5:30. On the Saturday program recordings of classical organ numbers are for the most part used. The Sunday program is usually a combination of chime, chorus, and organ recordings and music from the church organ. The Tower is also used at 9:00, 10:00, and 11:00 on Sunday morning in lieu of a church bell, playing three minutes of chime recordings for each and adding to the latter the organ prelude of the morning worship service.

Variations of this schedule of programs have been used. On the evening of Memorial Day and again on the Fourth of July a half hour band concert from recordings brought many people near the church. During the Christmas season and Holy Week the equipment was used for an hour each day. The Tower provided a charming prelude and postlude for the summer union services in the park across the street. The possibilities along such lines are unlimited. Almost every program brings a procession of visitors from near and far to discover for themselves more about it.

The Musical Tower is considered an asset not only to the church but to the community at large. One of the industrial leaders of the town and a member of a neighboring church recently commented: "For a community of this size, I think that it is the finest thing I know of." Another of the town's leading men was largely responsible for the raising of funds which made the installation possible. He has remarked that it has given more returns for his efforts than anything he has ever done.

It is touching lives which the church is not otherwise reaching. Through the medium of good music the thoughts of many are being again turned to the church. The church of the present day, in its search for a medium of reaching the multitudes outside, can find no better medium than the Musical Tower.

The Compensation

By Hazel H. Gilbert*

OR two months I had been "weary of in well-doing." I had been weary of making calls, weary of comforting the distressed, weary of finding clothes for needy children, weary of attending church meetings, weary of preparing devotional talks, weary of securing satisfactory teachers for young peoples classes in our Church School, weary of my job.

But, Easter was coming. Our elder daughter was to be home from college for Passion Week. And then, blessed respite, her father and I were to have a five-day vacation. We would take her back to school (a three hundred mile trip) and spend a few days with dear friends. Oh! the freedom and the joy and the rest of those five days.

The precious days passed all too soon and we were on our way home. In my mind, I was dreading to begin again, the routine work of the parish. I wanted to shun my responsibilities, to ease my load. I wanted time for my home, for my clothes, time for reading books. My mind was made up. I would refuse to do so many things. I was "weary in well-doing." weary and ready to faint.

Home again, and in less than an hour came a telephone call. A young man was asking me to write a letter to a school board concerning his success with a difficult boy's class. I wrote the letter. Another call! The father of one of our parishioners had died. The daughter was sad; would I call? I did.

The program committee of Guild would like to meet at the manse. They wanted suggestions for interesting programs for the coming year. I would be glad to have them come.

Before the Sabbath morning service a woman, new in our parish, stopped to tell me that her daughter and new grandbaby were with her. Would I call to see them this week. I'd love to call.

The new president of our Women's organization is anxious that her first meeting be a success. Will I prepare to take charge of the devotional service. Who could refuse?

An obscure woman in our parish came to ask, apologetically, if I could spare Wednesday afternoon to her. She was having some friends in and wanted them to meet me. Of course, I could spare one afternoon.

Still weary, almost faint, I was preparing the Sunday dinner when dancing into the kitchen came our younger daughter. At times she seems younger, 'at times older, than her nineteen years.

*Mrs. Ralph V. Gilbert, whose husband is the pastor of the First Presbyterian Church, Fremont, Nebraska.

A sophomore in college, her philosophy of life is thoroughly wholesome, sincerely Christian, if decidedly modern.

"You know, Mother, I'd rather be a minister's wife than anything else in the world."

How refreshed I felt! I had not fainted and I was no longer "weary in welldoing."

ROLL CALL

My attention was drawn, this week, to the novel idea that we plan a new Roll Call for the Women's Society where, instead of answering "Present," each member would respond with some important item concerning the subject which had been assigned to her. For example, if Mrs. Brewer was given "Medicine" she would keep her eyes open for interesting items to bring to each meeting on the recent discoveries in medicine.

Instead of the addresses and phone numbers, which everybody can find in the Telephone Directory, the members are slated with different subjects. The list would look something like this:

Mrs. Adams African Mission Work
Mrs. Baker State Missions
Mrs. Bathurst . Great Religious Leaders
Mrs. Beemer World Peace
Mrs. Brewer Good Non-Fiction
Mrs. Chapman Religious News
Mrs. Chubb Conference News
Mrs. Collon

Mrs. Dodge Education

Mrs. Dunn Medicine

Mrs. Eldred ... Ideas for Raising Money

Mrs. Eldred Public Safety

Mrs. Harvey Best Movies

Mrs. Hebblewhite Best Plays

Mrs. Jacob ... Ideas for Program

Each woman would keep on the lookout, all year, for significant facts regarding her topic. When answering to Roll Call she would give the highlight which she considered most fitting. Everyone would thus have a definite responsibility, which would create more interest and perhaps add life enthusiasm to the meetings.

> Margaret Ratcliffe, Romeo, Michigan.

If reform insists upon alienating itself from religion, the attempts of religion to go reformist may fail partly through that very insistence.—Charles Hartshorne, "Beyond Humanism."

And Now Abideth Faith, Hope, Love

By Gustave A. Schulze*



The recent vote of the Official Board of the Trinity dist Episcopal Church. San Antonio. Texas.

authorizing the removal of the lecturerostrum in the chancel of the otherwise Gothic church, and a rearrangement of the chancel which would be more harmonious with the remainder of the Sanctuary, carried with it an additional challenge. Heretofore the pulpit stood on a high platform in the path of the center aisle, with its base on the level with the worshipper's eyes. The Communion Table stood in front of the pulpit, on a lower level, containing such symbols as serve to remind the worshipper of the Real Presence only on the Sundays of the bi-monthly Sacramental service. Otherwise it served as the resting place for the collection plates before and after the offerings were presented, and perhaps a hymn book or two.

Now when the lecture-platform was removed, and the pulpit was placed slightly to the worshipper's right, and a lectern slightly to the worshipper's left, and the Communion Table in the center. and back,-the focal point in the Sanctuary-, the Table was very bare untilan inspiration came which resulted in the designing and construction of a seven-branch candelabrum by the writer, which has, in addition to the richly symbolical seven candles (which burn only on special memorial occasions) some of the other meaningful and worship-inspiring symbols of the Faith.**

In the high center of the design, wrought from a one-piece oak veneer panel with the aid of a jig saw, stands the Cross, which is always at the center of the Christian Faith. In the experiences of Jesus, and in our interpretation of those experiences, the cross has a twofold meaning: it speaks of the sacrifice in Jesus' life and death, and of His victory over sin and the grave. For the Christian disciple today the cross carries with it a mute yet irresistible challenge to a life of self-forgetting service, and the assurance of immortality. The Cross of Christ is to Christendom, above all else, the symbol of the love of God in

Christ Jesus: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13)

On the right beneath the cross is a shield, indispensable in the armour of the soldiers with whose equipment Paul was familiar. His concept was that the Christian life is a struggle, in which it is the privilege of all men to "be strong in the Lord, and in the power of His might." (Ephesians 6:10) In the Christian warfare, says Paul, one thing is of extreme importance: "Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the flery darts of the wicked." (Ephesians 6:16)

The writer of Hebrews observed the importance of the anchor for sea-faring vessels, and noted how it served as a steadfast mooring for the craft in time of storm, protecting it from destruction and the sailors from losing their course at sea by keeping the ship from drifting. In the storms of life the Christian stands in danger of ship-wreck and confusion through drifting: but we need not despair, for the Christian Hope is a steadfast mooring: "We ... have fled for refuge to lay hold upon the Hope that is set before us: which Hope we have as an Anchor of the soul, both sure and steadfast, and which entereth into that within (beyond) the veil." (Hebrews 6:18-19) And the Hope of the Christian is represented in the candelabrum by

the Anchor beneath the left arm of the Cross.

Thus in addition to the definite aesthetic contribution which this candelabrum brings, it brings also the much more definite worship-inspiring atmosphere through the meaningful Christian symbolism which has been wrought into the design. It stands constantly as a fitting adornment of the Sanctuary on the Table which represents the comradeship of Christ with His followers, and is a constant reminder of His triumphant Love, a constant challenge to a conquering Faith, and a constant assurance of a steadfast, reliable Hope.

CANDELABRUM DEDICATION LITANY

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of Life." (John 8:12)

"YE ARE THE LIGHT OF THE WORLD. A CITY THAT IS SET ON AN HILL CANNOT BE HID. Neither do men light a candle,

and put it under a bushel, but on

a candlestick ...
'LET YOUR LIGHT SO SHINE BEFORE MEN THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER IS IN HEAVEN." (Matt. 5: (Matt. 5:14-16)

Concerning the Cross as the symbol of Love, the Word of God says, "GREATER LOVE HATH NO MAN THAN THIS, THAT A MAN LAY DOWN HIS LIFE FOR HIS HIS FRIENDS." (John 15:13)

Concerning the Shield as the symbol of Faith, the Word of God says, ABOVE ALL, TAKING THE SHIELD OF FAITH, WHEREWITH YE SHALL BE ABLE TO QUENCH ALL THE FIERY DARTS OF THE WICKED." (Ephesians 6:16)

Concerning the Anchor as the symbol of Hope, the Word of God says, "WE ... HAVE FLED FOR REFUGE TO LAY HOLD UPON THE HOPE SET BEFORE US: WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL, BOTH SURE AND STEADFAST, AND WHICH EN-TERETH INTO THAT BEYOND THE VEIL." (Hebrews 6:18-19)

Therefore unto the glory of God the Father, whose enduring love us is revealed through the sacrificial cross of Calvary, WE DEDICATE THIS CANDELA-

Unto the glory of God the Father, and the edification of our own souls through the taking unto ourselves of the Shield of Faith. WE DEDICATE THIS CANDELA-BRUM.

Unto the glory of God the Father, and for our reliance upon the steadfastness of the Anchor of the

Christian Hope, WE DEDICATE THIS CANDELA-BRUM, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.



The Candelabrum

*Minister, Trinity Methodist Episcopal Church, San Antonio, Texas.

**Application has already been made by the writer for patent rights in connection with the candelabrum here described and illustrated. Write him regarding blue prints or the completed candelabrum.

Treatment of the Dead

(From page 556)

they performed these unusual practices in connection with the dead bodies.

What a change has come about since Christ's day. His teaching of the power of God, of the Fatherhood of God and of the Kingdom of Heaven have changed all that. Until, today, we believe not in magic, nor in caprice, but in the orderly fashioning of the universe, its consistent growth and development and God's wise and merciful law therein. Mankind has become the child of that law of love.

This, then, is the essence of the message at a funeral service. It is also the purpose of every minute act in connection with the service itself. Everything done and said should lend itself to that purpose—to make known God's law for men and its logical consequences.

All we can do to lift the service to a level of comfort and confidence in God is not too much. Every sense of security that we can convey, every attribute of peace that is brought into the service reflects the qualities of God's being. Fear is done away. Reverence for the future life and its requirements is established. Men learn confidence in God.

I AM THE SOUL OF MAN

J. J. Pruitt

I am the soul of man— Hungry, hunted and disillusioned! I am the unnumbered millions Crying from the twilight of desolation. My voice swells like the tide of the sea Until the foundations of palaces tremble And mountains crumble into dust.

I am the soul of man, Harried by task-masters Who are mad with lust for power; I am driven With the lash of persecution In the hands of men who are mad With biological fanaticisms, Repeating the emotional instabilities Of the tyrants of remote centuries.

I am the soul of man, Seeking a Promised Land; But following the wandering light Of feeble tapers in the night.

I am the soul of man, Hungry and hurt, And urged by foolish leaders To fill my belly with the husks Fit only for swine.

I am the soul of man,
Thrust into the maws of machines of
murder,
And soothed by demagogues
With the swift anesthetic of words.
My name is legion—
My destiny is oblivion.
My hope is destroyed.

I am the soul of man,
Despised and forsaken awhile;
But as the sun rises to its meridian
I shall rise, because
I am the soul of man—
In the plan of the Infinite
For Time
And for Eternity.

Ministry to Neglected Areas

Dr. Addison W. Baird whose articles Church Management readers have been enjoying addressed the following letter to the editor of the New York Times. His suggestion for the establishment of offices or chapel in the non-churched areas is worthy of consideration. The Times published a portion of his letter. We are glad to give space to the full text.

To the Editor of the Times-

HE historic Brick Church, one of the oldest in the Presbytery of New York, is about to surrender its commanding site on the crown of Murray Hill and remove to the residential neighborhood of upper Park Avenue, there to continue as a family church. change of location is made because there is no longer a parish where the church now stands and no sufficient endowment to let it remain as a community church. However, its affiliated churches, Covenant Church on East 42nd Street and Christ Church on West 36th Street, will be maintained. Of old Brick itself I shall always have an affectionate memory, because I took my first steps in the Christian faith as a member of the Infant Class of its Sunday School over seventy years ago.

The question naturally arises: Will the new Brick Church continue as a family church, or will it minister to a parish extending eastward to the river and northward above 97th Street, which is an area housing a large population with incomes in the lower brackets? I have footed it up and down and crisscross through those streets and avenues of traditional Yorkville and old Harlem; and have wondered whether the men and women and children in that territory who are of the Protestant faith will climb the hill to the new place of worship, or will they remain unchurched and in large degree indifferent to religious

It is a well-known fact that there are a surprising number of family groups hidden away in the multiple family houses of this great city, rooted in Protestantism and constituting a great body of believers, who ought to be the concern and charge of the congregations that have money and other means at their command. Certain prosperous congregations do indeed extend a religious influence to these less well-provided people by supporting mission churches in needy neighborhoods. Labor Temple, over on 14th Street, is a notable example of a united Presbyterian effort to provide an open church and forum for east side dwellers.

Why not meet the spiritual needs of this numerous company of believers by

going to them? Let the Protestant bodies in this city unite to establish an undenominational office in each district, with a small chapel-like room adjoining; and from each focal point respond to calls for pastoral service in the home. There are three great events in family life: birth, marriage, death. Also, there are crises of sickness, calamitous happenings and "family trouble"; and at such times the presence of a clergyman is desired, and there are occasions and circumstances when the services of a deaconess are cordially welcome. Then, too, christenings, modest weddings and occasional quiet funerals might take place in the little chapel. Of course, there would be cordial cooperation with Catholic, Jewish and other religious bodies. No material help would be afforded, because religion and relief do not mix; but needed assistance could be procured through existing welfare agencies. No fees would be collected, and the motto would be "salvation without money and without price."

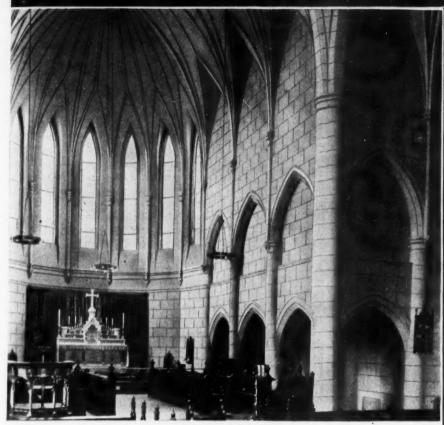
The reason I urge this plan of pastoral service in the home is that I have seen with my own eyes how easily people neglect their church privileges, although the old tie of sentiment may hold strong. I have attended in childbirth in modest homes, and been asked to find a clergyman for the baptism; when death has entered a home, I have been requested to find some one to conduct the funeral service; and in the absence of a spiritual adviser, I have been called upon to offer prayer in the sickroom.

If anyone objects to this project of bringing religion into the home, let me remind them that Jesus certainly went out to the people. Also, we must expect to hear the question: "Where are you going to get the money?" Money, money, money!

Years ago at a meeting to promote a semi-philanthropic enterprise, I proposed for it to be established on broad lines and carry it out in an openhearted manner. But the chairman looked over at me and shook his head, and said: "That sounds too much like the New Testament."

Addison W. Baird, M. D.

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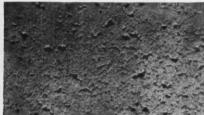
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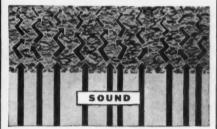
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Our Calling

Let every man abide in the same calling wherein he was called.

I Corinthians 7:20.



I want to speak to-night on God and Our Calling. The word "calling" in the New Testament is a familiar one, but

it does not mean what we mean by the same word, a man's occupation or vocation or employment. It means that urgent summons, the appeal which God has issued to the human race through Christ crucified and risen. You get the full flavor of the word if you could imagine instead of the title that was over the cross, written over the empty "Heaven Calling-The Loving Power of God Calling." The New Testament is full of that great voice calling, it is the record of that great voice heard on earth and the marvels when men have listened and followed. But to that usage I want you to notice there is one striking and arresting exception in the words before us: "Let every man abide in the calling wherein he was called." Here there can be no doubt that Paul means what we mean, that a man remain at the job he was at when Christ called. He has in mind, I think, the slaves. It says a great deal for Paul's common sense that he would not easily discard the civilization to which he owed so much. There were many slaves, and we can imagine them saying: "We have heard a great deal about this glorious liberty. How can we appreciate it? We are still in bondage." Paul says that Christ's freedom is not in any particular place. It is not hampered by any outward conditions, for a man may use his bondage to glorify the God Who called him. There, just where you are, no matter how mean and abject may be your secular employment, there, he might have said with Wordsworth in The Happy Warrior, turning your anxiety to glorious account, there glorifying the Redeemer. But what I want you to notice is this-that Paul takes that august and stately word which sums up, as I say, God's pleading with men in Jesus Christ, to describe your employment and mine,

Now, as everybody knows who knows anything about Greek, it is one of the most rich and flexible languages in the world. Paul could easily have found some other word for a man's occupation and his place in the world. Why does

By Adam W. Burnet of Glasgow*

he deliberately choose that high word for this? For the simple reason that Paul as a Christian man was convinced that a man's occupation might be elevated to as lofty a level as his conversion; that God was as deeply implicated in his secular status as in his soul, and that if a man be Christian, he can regard his day's work as direct a mission as Jesus Christ's was from the God Who sent Him into the world.

God In Daily Life

Leaving aside for the moment the vast number of people who have no work today, especially young men and women denied in those formative years that right, that great effectual road that leads to manhood and womanhood, disregarding for the moment that vast mob of people whose fate must lie on the hearts of Christian people until it is relieved, would you say that a great many people connected God with their employment at all? For one man who feels the touch of God upon him in his day's work, surely there are hundreds of thousands of people who are unvisited by any claim of other kingdoms of a sweeter air. I say in all humility perhaps it is not unknown for a minister to have forgotten what his work is, and to be so preoccupied with counting gains and members, to be so at the mercy of professional envy and jealousy, so keen on his own reputation and place as to have made his ministry a mere travesty of a holy thing. It was never easy for mortal man to realize the presence of God in his daily life, and it is not easy for millions of people to-day. Indeed, it is desperately hard, with all this mechanization of labor, this mass production of our civilization.

There was a day when a man could see a piece of work grow from beginning to end under his own hands, and that growing thing, to his mind's eye, might well be moving up to the ideal it called to his mind, his imagination, his skill. his pride of craftsmanship, his whole personality. He became an inspired creator, as Stradivarius said: "God could not make another violin without Antonio." But today there are countless people who are the tiniest cogs in a vast machine, whose whole day is filled with one repeated mechanical movement, who are folding cardboard or polishing buttons or pointing needles or pushing a lever. It is terribly difficult to believe that God meant that as an outlet for human personality, but Paul says here that no matter where a man is, he may glorify his Saviour, that he may regard it as a great calling from God. I daresay it is much easier for you and me, the laymen among you and the ministers, to feel that God is nearer us, yet I think this needs to be preached and preached from our pulpits, for how is Jesus Christ to take His place in the human heart within one little hour on a Sabbath day if fifty hours in the week have been given over to a meaningless and selfish existence?

How did your occupation meet you first of all? Don't be too sure that God was not at that beginning. You can say it just happened, but, as Joseph Mac-Fadden says, we speak of chance and accident simply because we are ignorant of God's arrangement. You may say: "My father prepared a place for me," but would you tell me had God nothing to do with that apparent foresight and with the answering conviction on your part that disposed you to that task? "A friend met me and persuaded me to take that line-at school I just decided, or, I was just inspired." But who inspired that mysterious call to your latent powers for the task you seemed to choose so freely? In any case, however you began that work, I beseech you to bring God into it, and, first of all let us bring into our day's work God's family. Let us see our place in the world as it is related to the whole human commonwealth. We live in far too narrow and unimaginative houses.

There would be far fewer wage slaves today if we all realized that the work we do is a contribution to the total welfare of humanity. I grant you once more it is far easier for a scientist like Edison or Marconi to realize his place in civilization. Some left something valuable to the world's life, but every poorest fellow on earth, no matter how menial his occupation, can see that total product, whether it be for man's mind, body or soul, and can say, "That product would not be there but for my part in it, and what I am doing is to meet a social demand to serve the life of the world '

When the Queen Mary, which was built in the Clyde shipyard, was launched a short time ago, as the great ship slid down the weighs and took the water with a kind of majesty, amid the deafening cheering of the crowd, a humble workman there shouted into the ear of his companion: "Man, I was at the driving of the rivets of it."

He might well have been thinking of her future, of the lands she would visit.

(Turn to page 572)

^{*}A "Northfield Pulpit Contribution."

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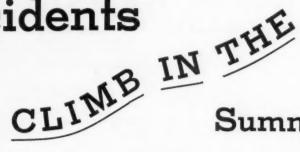
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BOOK BROADCASTING

What the Writers have to Offer

Finding God

None Other Gods, by W. A. Visser't Hooft. Harper and Brothers. 185 pages. \$1.50.

The author, who is a graduate of the University of Leyden and now holds the office of executive Secretary of the World's Student Christian Federation, with his residence in Geneva, has an opportunity such as few men have to know the political, social and economic of Europe in relation to i religion. We would expect situations youth and religion. from him an outstanding book, and he has produced it. He says that this volume has grown out of his work and his contacts with students of many lands.

We are now living in a time when the choice of a way of life cannot be evaded, although many are trying to do so. The Christian choice is Christ as the way of with emphasis upon the choice of God rather than merely religion. The desperate need of our age is for a Christian community; which we do not now have. We have communities that are not Christian, and Christian churches that do not constitute a community. The need is for a Christian community, dedicated to Christian ideals. Any talk about the "Christian West" is hopelessly out of date, even if there were any truth to it. The various mass movements, supported largely by youth, have set themselves up as totalitarian in such a way that they are incompatible with true Christianity. One way out of the present situation may be through a Christian intelligentsia, such as is not now being produced by the secularized universities. Christians must bear witness in a world that is given to the worship of life in the patterns of Marx and Nietzsche that the only true source of the abundant life is through the Christian revelation of God and the Christlike way of life.

With the above sketchy condensation in mind the reader will see that this subject cannot be dealt with in any light manner. Yet the author has succeeded in giving us a very readable book, which is more remarkable when we remember that English is not his native tongue. We can recommend this book as one that throws light upon the outlook for Christianity in Europe and the world, that contains much food for thought, that is definitely Christian while being fair to other systems.

C. W. B.

God, by Walter M. Horton. Association Press. 66 pages. \$.50.

This is one of a series of little books published by the Edward W. Hazen Foundation and distributed by the Association Press. This is the first one this reviewer has seen but if the others mainthe standard here achieved the foundation will make its contribution.

In sixty-six pages Professor Horton of Oberlin Graduate School of Theology has sought to put in the language of the man of the street the Christian concept of God. The result is a readable

and, at the same time, a challenging little book on a big subject. He shows the differences between various theistic ideas such as atheism, pantheism, humanism and theism. Then he presents the claims of theism as a necessary concept for orderly living.

Though writing in popular language, the author has not yielded to popular emotionalism. He quite clearly points out that there is no logical proof of God and that the most an author can do is to point the way toward such a faith. He also makes it clear that the Christian conception does not eliminate every difficulty of belief in God or life. But he does lay down the basic princi-ples and point the way toward those ex-periences which bring the satisfactions of faith and belief in God, the giver of life and all good things.

When Half-Gods Go, a Sketch of the Emergence of Religions, by Charles Lemuel Dibble. Morehouse Publishing Com-

any. 202 pages. \$1.75.
This book is an interpretation of the history of religion from the point view of Anglo-Catholicism. The author contends that religion is more than a social institution, and that it has supernatural sanction. Mr. Dibble has no quarrel with modernism as a method of investigation but insists that the impartial application of this method leads not to liberalism or humanism, around to Catholicism again.

It is the contention of this book that r, sex, magic, clan psychology, and like, are not enough to explain fear, worship on the part of primitive man. The religious sense is sui generis and not dependent upon other human impulses conceived of as more primitive. Religions have not evolved, but rather emerged. Loftier ideals and better standards burst forth as from divine inspira-

ards burst forth as from divine inspira-tion. The religious process is not sub-jective but objective and advance in it comes by way of religious practice. The book deals with such subjects as "The Riddle of Providence," "Interpret-ing the History of Religion" "The Wor-ship of Primitive Man," "The Holy," "Creed," "Conduct," "Cult," "Sacrifice," and "Religion"

and "Religion."

The author is a lawyer, an active member of the Episcopal Church, and Chancellor of the diocese of Western Michigan. The book grew out of consideration of materials for a boys' class in his church school. It is the second volume in *The Layman's Library*, edited by Bernard Iddings Bell.

H. W. H.

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A Reasonable Faith, by Russell J. Clinchy. Willett, Clark & Company. 127 pages. \$1.00. pages.

This is not a theological treatise. It is a book designed for the plain man. The style is definitely sermonic. It has been written for those who find old theological forms untenable and who, unthinkingly, have felt they must sur-render religion itself because they can no longer hold with belated forms. It approaches religion from an experimental logic rather than the genesis, a priori, of a credo or an authority.

It is an average book for an average man. It has a clear and, in places, a clever style. Five lectures deal with clever style. "What the Universe and Life Have to Tells Us," and six follow up with "How We May Use Such Beliefs." There are helps in it for laymen and ministers who seek to approach faith from life experience and realism.

TCE

Philosophy of Religion

The Philosophy of Religion, by Emil Brunner. Charles Scribner's Sons. 191 pages. \$2.25.

This volume is the latest addition to

the International Library of Christian Knowledge which is under the very able editorship of William Adams Brown. It has been said that Emil Brunner and Karl Barth have done more to change course of religious thought than any other men since Martin Luther and John Calvin. Their work has been one of the strongest influences in correcting the liberalism which threatened to reduce Christianity to mere humanism. The volume is divided into two parts.

In the first four chapters the author states the problems considered in a philosophy of religion. He shows the meaning a philosophy of religion should have for Protestant thought. The reformer's doctrine of Revelation is taken the starting point and the author shows how it leads one into a paradox of unity. The collapse of the paradox of unity was followed by a disintegration into non-paradoxical "one-sided" half truths as the author calls them. These half truths he considers in this order: orthodoxy, rationalism, pietistic, and historicism and historicism.

The second part of the book, which consists of four chapters, examines the meaning of revelation. In these chapters the relationship of reason to revelation, revelation and its bearing upon religious experience, revelation in its sig-nificance to study of history of religion and finally Bible as the Word of God

are clearly and thoughtfully studied.

The crisis theology of Emil Brunner offers to one puzzled with the relationship of revelation to our modern world a cogent and certain answer. This book should stimulate American theologians toward a more thorough and historical interpretation of a Christian philosophy of religion.

W. L. L.

Missionary

Christianity in the Eastern Conflicts, William Paton. Willett, Clark and 224 pages. \$1.50.

The author is secretary of the International Missionary Council and editor of the "International Review of Missions." Recently he completed a trip around the world, making a special study of Christianity, nationalism and com-munism in Asia. In nine chapters he submits his conclusions. The first four chapters, under the general heading of "The East Today," describe the forces working for and against the Christian working for and against the Christian faith in Japan, China, India and the Near East. The next four chapters, entitled "Reflections," deal with "The Gospel and the New Age," "Church, Community and State," "The Life and Witness of the Church" and "The Church and the Social Order." The final chapter summarizes the demand upon Western Christianity in the light of the world situation.

Both the Archbishop of Canterbury and Dr. D. S. Cairns of Scotland warmly commend Dr. Paton's book. Very concisely it presents an absorbing and upto-date picture of Christianity's condi-tion to-day and is to be recommended particularly to those who will attend or follow the proceedings of the Oxford Conference on the Church this July. Thoroughly informed for his survey and a very keen and discriminating observer Dr. Paton has put before us a series of most valuable studies. Best of all, per-haps, is the fact that while he recog-nizes the serious problems confronting Christianity he sounds the hopeful note.

My Beloved Armenia, by Maris S. Banker. Bible Institute, Colportage Ass'n. 205 pages. \$1.25.

This is truly a remarkable book by Miss Banker, a devout Armenian girl. She is one of that mighty host of Armenians who suffered under Turkish persecution. She describes graphically the sufferings of her people, driven like cattle before the terrible force of oppression.

Miss Banker expresses her purpose eautifully. "This book is not written beautifully. only to reveal the sufferings of my people; no, it is written that you should learn to suffer loss and still have faith in the Lord, and glorify His name for his wonderful salvation. The pages of this book will not be blotted with blood and tears; no, it will be flooded with songs of praises and salvation to Lord, to whom belongs greatness, and power, and glory, and victory, and

majesty forever."

There is a humorous view, too, where she tells about the boys who gave short and narrow robes to tall and fat bishops, and put high book-stands before the short ministers and short ones before the tall ministers.

I confess some doubt about her ob-servation: "I have never known a Turk whose riches lasted more than a few years. Not having the blessing of the Lord, they quickly consume all they wrongfully acquire, and again become servants of those Christians whom they rob. It is wonderful to see how the Lord blesses his children, and how they

become prosperous quickly." Somebody please page Reinhold Niebuhr. This story sounds like war propa-ganda: "One of our neighbors, a Turkish butcher, had his knife sharpened, and wished to know if it were sharp enough to cut the heads off the cattle. While on the way home he met an Armenian neighbor in the same town, whom he had known for years. He chopped off the Armenian's head to try his knife and, perfectly satisfied, went on home." I don't doubt that an Armenian's head was cut off with a butcher knife, but there is something missing in that story.

But despite these apparent blemishes Miss Banker's own struggle against overwhelming odds is inspiring. Her description of Armenian life, dress, food,

customs, is worth the price of the book.

Her descriptions of the suffering of Armenia during war time has the ring of reality. Her life as a poor girl in Chicago also rings true. She is now a teacher of violin in Chicago.

N. J. C.

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Chairman of History and Political Science University of Redlands, California

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By Anne Byrd Payson

person in the land ought to read this book. It ought to be made 'compulsory reading' in every seminary of theology. Every person looking for a Christian 'technique' ought to give serious consideration to Rule of the Road, a companion to I Follow the Road, an amazing spiritual autobiography."—The Churchman. Net, \$1.50

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Beyond Statistics, by Stephen J. Corey. The Bethany Press. 188 pages. \$1.00.
This study of modern missions

written by one whose past experience qualifies him to discuss such a subject. For more than twenty-five years he has been the Foreign Missionary Secretary of the Disciples of Christ and at the present time is the president of the United Christian Missionary Society of that denomination. He has been associated with several of the most important world movements in missionary study. He was one of the group which organized the International Missionary Council at Geneva in 1919. He was a representative in the important gathering of this international group at Jerusalem in 1928.

This is not a travelogue of the author's experiences nor is it a discussion of what missions should be in our present world. It is a thoughtful study of the place which missions have held and challenge which they still should have for the present-day. Christian in our churches. The author discusses such topics as "Better Living," "Health," "Education," "Good Will," "Working Together," and many others of similar importance. The contribution which Christianity has made and is making for social betterment of the world is found on every page. The author's ability for story telling makes this mission study very interesting - a characteristic badly need in many of our

studies on this subject.

This book will give the minister illustrative as well as enjoyable material The lay reader will for his sermons. find the book filled with a spirit of service which is needed in our modern world.

W. L. L.

Jesus Christ

The Social Manifesto of Jesus, by Edwin McNeill Poteat. Harper and Broth-255 pages. \$2.00.

Several weeks ago the reviewer was informed by a well-known clergyman that the art of expository thinking had disappeared from the American pulpit. This book should disprove that statement, for the author of Reverend John Doe, D.D., has presented in this volume a fresh and original interpretation of the Lord's Prayer. It is the author's contention that the Lord's Prayer is more than devotional or purely petitional in nature. Interpreting it in terms of the society of nineteen hundred years ago, Dr. Poteat sees it full of social implications and develops each phrase of it from that point of view.

The topics which the author draws from the Prayer are unique and sugges-The subjects chosen include the state, government, the vote, law, property, debt, crime, evil and finally the benediction of the Prayer forms the epilogue of the book. The author's wide reading on these topics together with his keen mind which penetrates all phases of the subjects make the interpretation of the Prayer not only inspirational but a challenge to our thinking. The Prayer is studied in a manner that the reviewer found himself reading not simply a social interpretation of a great prayer but an interpretation of what prayer should be. No one who reads this book can fail to come to a new appreciation of

prayer life and what it can mean for us.

This book would make an excellent contribution to adult Church School classes looking for material that is upto-date, interesting, reliable, and inspira-

W. L. L.

Jesus As A Soul Winner, by A. T. Robertson. Fleming H. Revell Company.

A volume of sermons by the late pro-fessor of New Testament interpretation of the Southern Baptist Theological Seminary which ought to increase the interest of the public in books of sermons. The book takes its title from the first sermon of the fifteen included. Dr. Robertson is instructive and interesting and his manner of imparting information, as well as inspiration, could profitably be studied by many ministers to their own profit and to the edifying of their congregations. The tone is not argumentative but everywhere affirmative, positive, assured. And such sermons are needed by our Christian people everywhere.

J. J. P.

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Doctrinal

Except Ye Repent, by Harry A. Ironside, 191 pages; The Heart of the Christian Faith, by Francis Shunk Downs, 209 The Triune God, by C. N. Bartlett, 194 pages; The Cross of Christ, by George P. Pierson, 173 pages; The Christian Evangel, by John McNicol, 193 pages. These five volumes are published by the American Tract Society, 7 West 45th Street, New York City. Each volume

The officers of the American Tract Society sometime ago announced a Thousand Dollar Prize Contest "for the best treatise on one or more essential evangelical doctrines of the Christian faith." Several manuscripts were presented of such exceptional merit that the judges decided to publish not only winner of the contest but those which were close firsts.

The winner of the contest is that volume by Dr. Harry Ironside entitled Except Ye Repent. No doubt the judges were greatly impressed with the importance of the subject as well as the spirit of need with which it was written. The reviewer, however, thought that the study by Francis S. Downs, *The Heart Of The Christian Faith*, would have made the judges render a decision of first place, or at least a tie. It is a clear, simple and readable statement of the essentials of the Christian faith suitable for lay readers. Nevertheless, Dr. Ironside's book does have that certain spirit of courage and hope which makes it a book badly needed today. The author himself says: "I have penned this volume out of a full heart."

Dr. Bartlett, who is a teacher in the National Bible Institute of New York City, seeks to answer this question in his book *The Triune God*: "Why must God be more than one person in order to be God at all?" In spite of the fact that the subject is philosophical in character the author succeeds in presenting an interesting and understandable interpretation of it. The volume written by Dr. McNicol of Toronto Bible College is the result of thirty-five years of teaching the Bible. This study seeks to reinterpret the Gospel Jesus preached, the life he lived, the meaning of his death, the Gospel the apostles preached following the death of Jesus,

and other topics important in the Christian religion. The Cross of Christ is written by one who has spent most of his life in Japan as a missionary.

For the reader of Church Management who is looking for an interpretation of Christian in the Christ

Christianity in terms of Triune God, the blood atonement of Jesus Christ and of plenary inspiration of the Holy Scriptures these five volumes will prove a great joy.

W. L. L.

Religious Education

Intermediate Worship Service, by Nevada Miller Whitwell. Standard Publishing Company. 180 pages. \$1.50.

Lamps for Worship, by Sue R. Griffis.

Standard Publishing Company. 200 pages.

These books may well be reviewed together for what the first book does in the way of worship services for Intermediate groups (a rather ambiguous term, would not "Junior High" be better?) the second does for Youth term, would not "Junior Fight be better?") the second does for Youth groups. Each author presents a worship service for each Sunday in the year, with the services graded to meet the needs of the age for which they were intended. The stories included are not included. original but show considerable care has been exercised in their selection. On certain Sundays in the place of a story an original talk or quotation from some worth-while church publication is inserted.

For the first of these booke there is a companion book, *Intermediate Expres*sional Services, made up of programs correlated with the worship services. One is given to hope that Mrs. Griffis may see fit to develop such a companion volume for her series.

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ly us More and more religious workers are coming to realize the values inherent in well-planned worship services. church library can have too many such books. These two will be valuable additions, mainly because they have been "hammered out on the anvil of experience.'

I. G. G.

The Bible

The Pitt Bible. Published by the Macmillan Company. Available in five editions, three in cloth at \$1.25. Two in leather, one at \$4.50, and one at \$5.00. Two in

The Macmillan Company, publishers in the United States of the Bambridge Bibles, has recently published a new Bible known as "The Pitt Bible," which

offers several unusual and new features.
First is a new type for Bible readers. The type used in this book is known as "Times New Roman," the type used in the London Times. The very readable type makes it possible to put the entire Bible in a book 5½ x 7¾ inches in size, with only 896 pages. This makes pos-

sible a thinner book.

The book is a King James version and the verse arrangement is kept, but the indentation, common to each verse in other King James Bibles, has been eliminated, making a straight alignment on the left border possible. The original King James Bibles had a section, Translators to the Reader." This has appeared in a very few of the smaller But it has been incorporated in this Bible. It is a most interesting document which will help the reader to un-

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HENRY PITNEY VAN DUSEN, Editor. Containing the following chapters by leaders in Christian thought: Church and State through Christian History, by Henry P. Van Dusen; Church, State, and Human Devotion, by Robert L. Calhoun; The Mutual Obligations of Church and State, by Joseph P. Chamberlain; Church, State and Community in Education, by Henry Sloane Coffin; Points of Tension between Church and State in America Today, by Samuel McCrea Cavert. - The Rauschenbusch Lectures for 1937.

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derstand the mind and purpose of the King James translators. It is a beautiful book and one you may well recommend to the members of your church.

The Gospel of Mark, by Harvie Branscomb. Harper and Brothers. 314 pages. \$3.50.

most recent addition to The The Moffatt New Testament Commentary is this volume on the Gospel of Mark the professor of New Testament in Duke University. Dr. Branscomb's work is typical of his high scholarship as shown previously in his "Teachings of Jesus" and yet simple enough for the average reader. The introduction of thirty-eight pages is a most concise statement about the writer of this Gospel and its setting. While the commentary is in no way cumbersome it most certainly is very

suggestive for homiletical purposes.

If Dr. Samuel McCrea Cavert's "I find more personal delight and more fresh insight into the Scriptures in the Moffatt Bible—" is any indication of the experience of the average Bible reader, it is well that a simple yet accurate commentary on this translation should add to the interpretation of this trans-lation. The delightful part about this, and most of the other volumes of this series, is the fact that the comments and interpretations are sufficiently sug-

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gestive for the ministerial profession yet at the same time simple enough to form the basis for the study of church school teachers and even for lay devotional reading and understanding. That there are still differences of opinions about possible authorship and the language in which this Gospel was written is not denied by Dr. Branscomb, though his attitude has been to find as nearly as possible what the common consensus of opinion has been. Thus on these points he simply states that Mark is the author and that it was written in Greek. Though not an-notated in detail, the evidence of the best authorities on the New Testament is everywhere to be observed.

A Guide to the Study of the Apostolic Age, by Howard Hooker Knight. Hartford Seminary Foundation Press, Hart-

ford, Conn. 83 pages. Here we find the result of a life time of study and teaching of the beginnings the Christian Church. emeritus of the Hartford Seminary Foundation has placed in complete and concise outline the major topics of interest in Apostolic Age. Few topics of textual or historical interest have been omitted and in each case the compiler has listed many of the best sources for reference of the student. While the work has been especially prepared as a guide has been especially prepared as a guide for Seminary and college students, the average pastor will find the guide of valuable assistance in his own study and in working with his adult groups. R. W. A.

Gospel Criticism and Form Criticism, by W. Emery Barnes. T. & T. Clark, Edinburgh. 83 pages. \$1.25, paper cover.

The emeritus professor of Divinity in the University of Cambridge rises nobly and, in most instances, justifiably to the defense of his predecessors, Lightfoot, Westcott, Hort and others, who critically approached the study of the New Testament and did so much to lead one to a correct understanding of its origin and structure. This small treatise is really a complaint against Dibelius and some other Form Critics. Dr. Barnes maintains that the form of the gospels reflects the way in which the Gospels were written, uncritically and without any attempt at careful annotation or correction, rather than that they have been corrupted by later editing and interpolation.

Foreign Books

The Mother of the Man. ("La Madre del Hombre.") By Concepcion De Villareal. Published by Editorial Alrededor De America, Seccion De America, Mexico,

D. F. One Dollar, Mex. The author, a br The author, a brilliant Mexican woman, a former teacher, inscribes the review copy to the genial and fear-less editor of *Church Management*, as to the "North American teacher of thought." The designation is also well placed in reverse, for the Coahuilan lady is one of the Latin American pioneers in her country's epic struggle against superstition and exploitation of the underprivileged millions; a struggle that receives all too little recognition on the part of idealists north of the Rio Grande. Yet the United States of North America (as we are well called by our Southern brethren) has much to learn from its neighbors, whose school system, by virtue of its educational philosophy, our own John Dewey has denominated the most progressive in the world. And out of this system and idealism the present author has created this work and her other books. reminds the reader of Rousseau, whose influence is still marked in her land; of Gabriela Mistral, her Chilean sister-reformer and teacher; of our Thoreau. Their thought-forms are alive in her.

Much of the factual materials of the book are un-germane to our needs; such as the Mexican government's struggle for the introduction of vaccination in the schools. Also, the status of women, socially and economically, is somewhat better in this Anglo-Saxon civilization. But the heart of the work could teach our people no less than their Southern

neighbors.

That the true business of woman is motherhood; that often a woman is much blessed as a female, but damned as a mother; that oceans of tears and an infinitude of agony are the result of ill-oriented motherhood; that social diseases and economic maladies, unjustifiable conditions, condemn the human race, through her sex, to inestimable misery.

Says the author in Pestalozzion conviction: "The child is the fatherland; the child is the world; for as you have treated the child, so will be your country

and the world."

The book is badly made up, mechanically, for a number of pages are out of order and some are repeated. That's the printer's error, which in no wise minimizes the intrinsic value of the volume.

Incidentally, but significantly, the book may well be a humanistic and scientific counterpart to the Mexican-Catholic concept of La Madre de Dios ("The Mother of God"), the famed and ubiquitous Virgin of Guadalupe.

J. F. C. G.

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The Invocation

The Hymn

Happy the home when God is there And love fills every breast When one their wish, and one their prayer And one their heavenly rest

Happy the home where Jesus' Name Is Sweet to every ear; Where children early lisp his Name And parents hold Him dear

Happy the home where prayer is heard, And praise is wont to rise; Where parents love the sacred word And all its wisdom prize

Lord, let us in our homes agree This blessed peace to gain; Unite our hearts in love to Thee And love to all will reign. No. 428 in New Methodist Hymnal

"Lines for a Friend's House"-Guest

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The Acceptance by the pastor and his family.

The Service of Dedication (to be read responsively)

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT, WE DEDICATE THIS HOUSE TO GOD.

We dedicate this house to Love.

We dedicate this house to God. Those who do his Will, find their lives full of peace and joy. The homes which they establish, abide through every viscissitude.

IN THE NAME OF JESUS WHO LOVED LITTLE CHILDREN, WE DED-ICATE THIS HOME TO CHRISTIAN PARENTHOOD. THE CHILDREN OF THE PARSONAGE HAVE ENRICHED THE WORLD FAR BEYOND THE CHILDREN OF OTHER HOMES. THEY HAVE GIVEN LEADERSHIP, GUID-ANCE, INVENTION, DISCOVERY, SCHOLARSHIP, ART, AND POLITICAL DIRECTION TO THE WORLD.

In the name of service we dedicate this house. The minister and his family are called of God to serve. serve, not only by deed but by example. The home of the minister is open to all who need help and strength and encouragement and guidance.

IN THE NAME OF THE NATION WE DEDICATE THIS HOUSE, HOPING AND PRAYING THAT MORE HOMES MAY BE FOUNDED UPON CLEAN LIVING, GOD LOVING, AND FELLOW MAN SERVING.

As children of our parents, we dedicate this home to the Memory of our own homes—that we may be more loyal to the ideas and ideals which were nurtured there.

AS CHILDREN OF GOD, WE DEDI-CATE THIS HOUSE TO THE COMING OF GOD'S KINGDOM, BELIEVING THAT THE KINGDOM WILL COME WHEN ENOUGH HOMES, AND THE CHILDREN FROM THOSE HOMES, SEEK TO DO THE WILL OF THEIR HEAVENLY FATHER.

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Our Calling (From page 564)

Of three men who were working as stone masons one said he was earning his living, another said he was trimming stone, but the third said he was building a cathedral, thinking how beautiful that stone must be for God and man who were going to meet there. I say what amplitude and dignity we might bring into our day's work if we saw the whole human implication, for we know not, any of us, to what ends of the earth our little work may run. Not one of us but may be bringing God's kingdom. When you speak of your place in a larger world, you are bringing in the law of service, and that is the law of the kingdom of God, and behind the most unromantic job a spiritual idea may be just lurking waiting for you to find it.

There may be all the beauty of love in the button polisher's work if now and again through the weary hours he remembers he is doing this for the home and wife and children there. Your charwoman, your dustman, do not their jobs stand for that cleanliness which is next to godliness, without which any great civilization would not survive very long? Your postman with that bag of his containing little scraps of paper with their weird hieroglyphics, what does he stand for but the brotherhood of man and members one of another? And your policeman (though I am thinking of that British figure with a helmet something like that of Hector) on the beat, still is able to inspire the most ridiculous awe in people who have never been near a jail. He stands for the majesty of social law and order. These are only familiar and well-known instances of how behind men's occupations there are great ideas which inhere in the very being and kingdom of God, and if we would ennoble our task, we would bring in that kingdom in just that way. It is a poor job that does not yield something of that profound significance, and bring in God's

It Is Being Done

You may think of this as a bit highfalutin', a bit too good for one's daily food, bringing in God's family and God's kingdom, for it is so difficult in our modern days; but, my dear friends, the thing is being done. I will not say that in every case a man would say that he was doing his work because God trusted him, but if you get him with his back to the wall and pin him there and ask him all the questions, you will force him back to that. There are men living today who are doing a noble piece of work in the world because they recognize that they are in a position of trust. They regard themselves as trustees. Many material interests are utterly submerged in the fact that someone or some body of people look to them to do their duty. There are teachers in the world who are far less concerned (to say nothing about their pay) about the children passing the examination than that they be led into what Masefield calls "the glory of the lighted mind." And there are doctors. As a lad of about eighteen on my first visit to Glasgow University I stood at a door on which I had stumbled just in time to see the dean of the Medical Faculty with his hand up, and about thirty senior students taking their great yow to go out and reverence the truth and the body of man, an oath that goes back to Aesculapius. There are doctors today who regard the bodies under their charge as temples of the Holy Ghost. And there are ministers today who, not only are not concerned primarily with stipend, but who feel awed every day because they are trumpeters to sound forth the splendor of God and to help poor struggling humanity on to the glory everlasting. And there are great judges in the world to-day that are incorruptible. I don't know about the court in your country, but the highest British bench is incorruptible, men the light of whose life is what is just and true. There are scientists all over the earth who feel one thing upon them, to serve, day and night, under an immense obligation to humanity, men whose work is easily within reach of being called a vocation. It is a call to the noblest thing in them.

Bring in God's family; bring in God's kingdom; bring in God's trust, but you will not do these things until you bring in God Himself. Who is to keep you and me strung up to these lofty things except God Himself and the daily infusion of His own spirit? The only thing that is going to save us all is worship. Worship is that which disinfects service of egotism, and if we could bring in the worship of the living God, that worship that brings in profound humility and overflowing gratitude, a deep and simple trust and a sense of obligation that drives the wheels of service, if we could bring in the worship that not only drives the wheels of service but preserves the quality of service, we should have work an offering to the living God. We want to demonstrate the Te Deum in our daily life. "We praise Thee, O God, we acknowledge Thee to be the Lord of the earth, doth worship Thee,

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How Our Church Went Off the Gold Standard

By W. Fay Butler*

PERHAPS an outline of the steps we took to get our church off the money making schemes might be helpful to others interested in church finance.

We spent about a year in education. We loaned the book *Church Profit Making*, by F. A. Agar¹, to the Ladies' Aid President and others. We distributed Stewardship literature and used the tithing bulletins published by the Laymen Company, 730 Rush St., Chicago, Illinois. Two hundred copies of a sermon on "Christian Methods of Church Finance," were mimeographed and given to every family in the church.

The pastor and others who were interested spoke in small groups in which the new step was explained and questions answered. After a time the Ladies' Aid voted to do away with various money making schemes and devote their energies to the social and spiritual aspects of church life. Following this the Official Board voted to make this the official policy of the church.

Several approaches can be used to show church people that church profit making does more harm than good. There is the practical approach. Money making does not pay in dollars and cents. One women's aid contributed \$300.00 a year to the church budget. But it was found that this cost the church people approximately \$600.00. The friends and constituency of this church were approached several times a year to help

the church by buying something, to once for the spiritual interests of the church.

The Biblical approach is helpful. Neither the Old nor New Testament contain any such evasive method of church finance. People gave directly to the church in tithes and offerings. The Apostle Paul told his people "Upon the first day of the week let each one of you lay by him in store as God has prospered him."

There is a moral and legal approach. The church is tax exempt upon the supposition that it will do religious work. When the church engages in profit-making activities it is unfair to the business man who pays taxes and employs labor.

The social life of the church need not suffer if profit-making is eliminated. Covered dish dinners may still be held for social purposes, dinners may be served at cost, and all sorts of recreation enjoyed.

The women's organization can be directed into helpful service for hospitals, orphanages and other institutions which need help. A women's group, free from money making, has more energy for calling upon the members and friends of the church.

When a church is free from the variety of schemes which procure money from the people the entire membership feels a new spirit. Attention can be directed to the main purpose of the church with greater freedom from distractions. The financial status improves as people are challenged with the great cause for which the church exists.

*Minister, First Methodist Episcopal Church, Van Nuys, California. 'Published by Fleming H. Revell Company.

the Father everlasting," and on and on in that superb expression of worship. Or we should keep reminding ourselves of the lofty passage in the Book of Common Prayer: "Therefore with angels and archangels and all the company of heaven, we laud and magnify Thy glorious name," or keep before us that first great sentence in the Shorter Catechism, "Man's chief end is to glorify God and glorify Him forever."

Realize how God's family depends on you. Bring into the day's work the loftiest spiritual idea that could be associated with it. Bring in the simple truth that God knew what He was doing when either He sent you there directly or permitted you to go where you are, and, above all things, bring God in by prayer, by the recollection of Him. That is only our due. A modern writer tells us (and it is a magnificent illustra-

tion of all this) how he once went to a museum and found there a thing called an astrolabe, a most ingenious instrument for observing the position of the stars. This one was made more than a thousand years ago in India by a Mohammedan, and around the beautiful brass tracery upon the edge of it there ran in delicate Arabic characters the following: "This astrolabe was made by Houssina, mechanic and mathematician and servant of the most high God. Let His name be exalted throughout the universe." A Mohammedan. What reality might you and I not pack into that form of words if we said: "I, minister, teacher, baker, candle-stick maker, a servant of the most high God. Let His name, the name of God the Father of Jesus Christ, be exalted throughout the universe."

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I'm Still Bewildered

By Charley Grant

ELLO! Is this Rev. Grant?" "Yes ma'm." "Can you speak at our mother

and son banquet next Thursday night at the Y.M.C.A.?"

"Yes. I guess I can as I have no other engagement at that time."

And so once more I have had my ego inflated to the bursting point and my wife convinced that I am a sap, pure and simple, especially simple. I am aware that we of the cloth should not be mercenary minded, that we should realize the great opportunity we have of spreading the gospel, of the new friends we can meet, of the great good we can do. etc., etc.

But-our little daily newspaper column that is published in the newspapers in the cities near us gets us a lot of publicity and opportunities to make addresses outside of our own sheepfold, so again and again we have the above conversation or something similar and how it does feed our vanity.

In the last ten months we have made over 40 outside addresses for service clubs. P.-T.A.'s. Farmer's Fraternal Orders, Memorials, etc. and the other day we sat down to take stock and, frankly, we're bewildered. Forty addresses brought in exactly \$60. One speech brought \$15, another \$10, there were 6 that brought in \$5 each and a \$2 and a \$3. Just ten out of the forty made any contribution at all, and our estimated mileage was around 1500 miles. Don't preachers do the darndest things? And the hours of study and preparation cannot be tabulated.

Of course it's one's own fault. Why don't we tell Mrs. Jones we'll come to her affair and speak for five dollars and our expenses? Well to be frank we just "ain't got the nerve." But, on the other hand, the good members of the Rotary, Kiwanis, Lions, Civitans, and other clubs are all business men who get paid for their wares in the marts of trade, yet they never hesitate in saying, "We'll get the Reverend to speak for us next Tuesday." And he, being a good sport and loving to feel the friendly pat on the back and those beautiful words, "You sure gave us a fine speech today Reverend" falls in line and returns to his own field, both empty of heart and flat of purse.

Why must we continue to make ten dollar speeches for a thirty-five cent dinner simply because we're preachers?

I know the honor of the cloth must be preserved, that we should not be mercenary minded that it isn't according to Hoyle, (whoever he is) to expect pay for everything we do, etc., etc.

But these same good brethren will pay an entertainer a fancy fee to come and do his stuff. They will pay a professional lecturer his fee whatever it is butreckon the preacher will get his reward in heaven if he doesn't get it on earth.

Sometimes it's humorously tragic. The last rotary address I gave, the officer who had invited me to speak was telling me of the caliber of the men who were present, men who could dig up a ten or twenty dollar bill for any good thing that came along that was needy. Men who were pretty well off, etc. When I had finished my address, (They all said it was good) all we received was a hearty invitation to come back.

I know my ministerial brethren can say a lot about this from the other side. but, frankly, I'm bewildered.

Charley Grant, Sevenmile, Ohio.

DO WE WANT TO MEET GOD?

I once met a young woman who told me that it was the ambition of her life to meet and talk privately with the President of the United States, Mr. Roosevelt, but how could she bring it about. I suggested that she might join the Democratic party and become a worker in it; that next she ought master the ways of the New Deal and saturate her soul with its spirit; then she should set about inventing better and more intelligent ways of bringing to pass what Roosevelt really intended; that finally perhaps she would want to campaign throughout the land to uphold him in his efforts. If she campaigned with wit and great persuasion, I assured her that she not only would not have any difficulty meeting Mr. Roosevelt but that he would undoubtedly send for her. Such sacrifice, wisdom, exertion, and efficiency would make her indispensable to him. They then would have To all of which much to talk about. she replied, "But that would mean a lot of hard work and a complete revo-lution in my life." Without blushing I Without blushing I answered, "How badly do you want to meet Mr. Roosevelt?" The reader, I am sure, will forgive me the story; it illustrates exactly the nature of our problem. How badly do we want to meet God? On our terms or on His? For our own sakes or for His? If we want to meet Him badly enough we will give ourselves to the intellectual discipline, the revolution of our way of life, and the social efficacy of our endeavors necessary to win an invitation to His presence. And that will be personal triumph all along the line. From Personal Triumph by Miles H. Krumbine; Harper & Brothers.

ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

"COME, LORD JESUS, BE OUR GUEST"

One of the most appealing of his pictures (Fritz von Uhde, German artist) is . . . entitled, "Come, Lord Jesus, Be Our Guest." It represents the home of an artisan, poor and bare, at the hour when the family have gathered together for their simple meal. I am sure you recall having seen copies of it. Grace is about to be said, when the door opens and there enters Jesus, a figure clad in a dark blue robe but without any marks to lead men to honor Him save the look on His face. There is no surprise, however, in the faces of the father or mother or children who love him, only a greeting in which gladness is mixed with deepest reverence. The workman takes off his cap, and with simple gesture invites the Son of God to sit down at their table and partake of their lowly meal; and the wife and children, as well as the old grandfather, wait reverently until the Lord Jesus is seated. From Behind the Big Hill by Robert C. Hallock and G. B. F. Hallock; Richard R. Smith, Inc.

WHO IS YOUR FRIEND?

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Test your friends. Be sure that no man who is not a good man can be a good friend. If he lacks that fundamental virtue, his gifts of personality and learning will make him all the more dangerous. I would that I could meet every train coming into the city bring-ing its precious cargo of young lives starting out on the great adventure of the world; that I could encounter every young man as he comes to the doors of young man as he comes to the doors of college and school; that I could meet them as they throng to shop and factory and office, and as they come back to their rooming houses, and say to them all, "Who is your friend?" Your home training may have been good; your present work exacting; the draw of your hope and ambitions strong and unward. hope and ambitions strong and upward; but let me warn you that there is a power which can, for good or for evil, relegate all these to a secondary place, and that is the power of your friendships. Character declares itself quickly and just, as driving through the country on a spring day you can tell what kind of trees and flowers you are passing without turning to look with your eyes, because you catch their fragrance, so is in the matter of friendship. The wholesome and the unwholesome, fragrant and the tainted, quickly declare themselves to him who seeks for the best and who fears, as one ought to fear, the worst. From Bible Epitaphs by Clarence Edward Macartney; Cokesbury

TRUE ARISTOCRACY

Titles have rarely crossed into our western world. However, we have a general impression that certain classes or professions are better than others, and so there are those who pride themselves on belonging to the aristocracy.

Religion's all or nothing; its no mere smile

Of contentment, sigh of aspiration, sir —

No quality of the finer tempered clay

Like its whitness or its lightness; rather stuff

Of the very stuff; life of life, and self of self.

-Robert Browning

When Jesus went toward the cross, there were those who had the same pride. Annas and Caiaphas, Herod and Pilate — were not these the aristocrats by right of birth, position, and wealth? Could a carpenter bearing a cross upset the old order? Yet the born aristocrats of his day would be forgotten, were it not for the unfortunate part they played in his crucifixion. Christ, pouring out his forgiving and redemptive love on the cross, made a new order, an aristocracy, not of fame or of fashion, but of those who chose to be servants. The eternal aristocracy consists of those who follow in his train. "A disciple is not above his teacher, nor a servant above his lord." From Today. Issue by Harry T. Scherer. The Westminster Press.

WHAT WE TAKE FOR GRANTED

Scarcely a window in the crowded sections of New York City is without a potted plant. There is so much hunger for the green things growing, for the one bright blossom. Yet we who have opportunities to see the glorious things of the world take a tree, a broad field, a wide stretch of hills for granted. How often we miss the beauty spread before us!

Who has not paused before the beauty of a new moon, or stood breathless in the splendor of a dawn, or felt a deep humility in the intricacies of a common field flower, has never truly lived.

God concealed himself in a burning

God concealed himself in a burning bush and from it spoke to Moses. But is it less a miracle today as he hides in the flame of autumn? Are our eyes blind, our spirits dumb, our ears deaf? From Follow Me. Issue by Betty Scholl Dallery; The Westminster Press.

PREVENTIVE RELIGION

There is an old and suggestive test for imbecility. Turn on the faucet, let the water run into the basin, and then tell somebody to empty the basin by dipping. If he starts dipping out the basin without turning off the faucet he is probably an imbecile. If he knows enough to turn off the faucet and then dip out the basin, the chances are he is normal. Alas, we Christians have not fairly met even that simple test. Too content with a few curative efforts, dipping this sinner up here and that sinner up there, while all the time the general forces of man's life, economic,

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There is always something new in church finance. One of the most interesting items we have seen recently is labelled "Art Gallery of Great Americans." It consists simply of a green and white envelope, shown in the at-



Facsimile of Envelope

tached illustration. The envelope is the size of American currency. If you slip a one dollar bill into the envelope you display a picture of Washington; \$2.00 displays the face of Jefferson; \$5.00 shows the features of Lincoln; \$10.00 reveals the face of Hamilton; Jackson's features are shown when a twenty dollar bill is used; on the fifty dollar bill there is Grant; Franklin adorns the one hundred dollar certificate and, for fear you have never seen one, we will say that the five hundred dollar bill carries the features of Grover Cleveland.

If this plan looks interesting to you, write us and we will be glad to send your inquiry on to the manufacturer. The envelopes are comparatively inexpensive. Properly used they might make a profitable art gallery for your church.

educational, recreational, international, have been pouring out a flood of evil which all our curative methods could not counteract. Let us raise the standard of preventive religion, individual and social. Let us set up our banners and in the name of him who is able to keep us from falling, and this morning let us begin with ourselves. For in our personal lives one ounce of wholesome, health-minded, religious preventive is worth a pound of religious cure. From The Power To See It Through by Harry Emerson Fosdick; Harper and Brothers.

MEETING CHRIST: BEFORE AND AFTER

George Matheson has an eloquent and beautiful book which he calls by the prosaic title, Representative Men of the New Testament. He developed the suggestive and indisputable thesis that every character that went into the building of the New Testament requires two portraits, one before, the other after, he met Christ. The same method of treatment might compass the entire extent of Christian centuries until this morning. From The Way, the Truth and the Life by Henry M. Edmunds; Cokesbury Press.

WHEN CHRIST TAKES COMMAND

What we need is some adequate head of the house. Kipling illustrates what I mean in his delightful little story, "The Ship That Found Herself." When she left the quays in an English ship-yard she was not a unit in the best sense of the word. She was merely an assemblage of parts. What she needed was a commander. At last she had one and he took her on her maiden trip to America. When she encountered storms and mountainous seas, he held her up into the teeth of the gale. The stanchions groaned, the timbers com-

plained, the beams swore at the braces, and the braces at the beams, but on she went with steady purpose, for she was under command. And when at last she made port she was a unit. She had found herself because she had found a master.

Is not that precisely what we all need? Are we a real self, or simply a conglomeration of selves, except and until Christ takes command of us?

From The Feast of Quails by Howard J. Chidley; Fleming H. Revell Company.

THE TRULY GREAT ARE HUMBLE

The flippant and thoughtless may be arrogant, the truly great are humble and no teaching that urges the need for self-assertiveness makes us think otherwise. Some time ago an American magazine told of a group of young people who visited the home of Beethoven. One of them seated herself at the composer's piano and played several pieces. When she had finished she wheeled herself around in her seat and said to the guard: "I suppose a great many musicians visit this place?" "Yes," he answered, "Paderewski was here last week." "I suppose he too played on Beethoven's piano," the girl said. "He did not," the guard replied, "he said he was not worthy." From I Believe In People by Archer Wallace; Round Table Press.

IN THE WRONG PLACE

In 1879 ex-president Grant, returning from his world tour, paid a visit to Indianapolis, Indiana. The people for miles around the capital went into the city in order to see the famous general and ex-president. Nearly all the villagers from the little village a dozen miles from Indianapolis where my boyhood was spent joined in the pilgrimage to greet him. Most of them were accustomed, when they drove to the city, to put up their horses at a livery stable quite out of the business district and to eat at an adjoining restaurant. The next morning after the event, the village wag reported that most of his neighbors missed seeing General Grant because they had congregated on West Washington Street expecting him to put up at Kerr's Livery Stable and to take dinner at Dan Shelley's.

The story was mostly fiction, but wiser men than they have failed to see the manifestation of God because they expected him to come in the fashion of their own customs and prejudices. From A Book of Chapel Talks by Elbert Russell; Cokesbury Press.

WHAT WOULD JESUS DO?

It is idle, of course, to speculate upon what Jesus would do were He present physically amid the physical wonders of our twentieth century. But I think He would visit many of our talking pictures. I think he would be present at many of our football, basketball, and baseball games. I think He would enjoy our radios, our automobiles, our transcontinental trains, our communication facilities, and our airplanes. I think He might borrow a Ford as He once borrowed an ass; He might preach from a truck as He once preached from a boat; he might refer to the radio as once He referred to the wind. I think He would wax indignant against both those who use these wonderful things to limit life and those who refuse to use them to expand life. From The Christian Dfferential by Talmage C. Johnson; Cokesbury Press.

Methodist Ministers of New York Area Conduct Annual Retreat

By Christian F. Reisner*

TWO HUNDRED FIFTY pastors gather every year for spiritual culture at the Thayer Hotel just inside the reservation at West Point for two uninterrupted days with specialists to lead them into intelligent preparation for the winter's work. Last year was the sixth session. It includes a group of Methodists from the New York Area.

It was my privilege to organize this plan seven years ago to include only the New York Conference. Bishop Mc-Connell was in India that year but heartily approved the plan. Visitors from adjoining conferences requested that it be more inclusive, a special committee was then appointed. Since then I have acted as Executive Chairman, while Bishop McConnell presided the second year and at every "retreat" since, giving a résumé of the addresses at the close of each session.

The Hotel is given over completely to pastors who eat and sleep together in delightful Christian fellowship. It is located in the country, 50 miles from the city, and nothing detracts from the "spiritual" purpose of the gathering. No pastor can come for part time but must pay for the full session. All must "live in" and cannot just drive there for one or two sessions. There are no women, for the housing problem does not permit them and this very fact has some advantages. No "machinery" of any kind is discussed: no committees meet. Technical discussions and controversial topics are avoided and every address makes concrete suggestions for the cultivation of the spiritual talents that will make contact with God more real and empowering. Two full days are given to "listening" and meditation. We meet for lunch on Tuesday noon with a devotional address, and close with lunch on Thursday noon. The seven meals and two lodgings and the registration costs only \$10.00. That would be impossible except for the unusual rates offered by this high class and restful hotel whose regular rates would be twice that amount. The men auto there in groups, sharing the expenses for "gas." No charge is made for out-door parking. The meeting this year will occur at the same place beginning with lunch on Tuesday, Nov. 2, and closing with lunch on Thursday, Nov. 4.

*Broadway Temple Methodist Episcopal Church, New York City.

The program covers three general divisions: (a) personal nourishment from Bible study, (b) the method and basis for a religious experience, (c) the pastor's personal habits of spiritual culture. These subjects are treated by specialists who have 3 one-hour periods with 15 minutes of that time allotted for questions and answers. For example, under the first theme we have had such men as Professor Rollo Walker of Ohio Wesleyan, Professor H. H. Farmer, then of Hartford Theological Seminary but recently returned to Scotland. Professor Bruce Curry of Union Theological Seminary, Professor C. E. Wildman. President of De Pauw, and Professor Alex C. Purdy of Hartford Theological Seminary. Under the second theme we have enjoyed such men as Professor Edgar S. Brightman of Boston University, Professor Douglas Steere, Assistant to Rufus Jones at Haverford College, Dean Albert C. Knudson of Boston University School of Theology, Professor Edwin Lewis of Drew University, and Professor C. D. Hildebrand of De Pauw University. Under the third head we have had such men as Professor Rufus M. Jones, the renowned Quaker of Haverford College, Glenn Clark, the author of "The Soul's Sincere Desire" - a mystical treatise on prayer - and a Professor in MacAlister College, St. Paul, Minn., Bishop E. H. Hughes, Professor Gaius Glenn Atkins of Auburn Theological Seminary, and Rev. Raymond C. Calkins of Cambridge. In addition, very vital addresses have been given by Dr. W. E. Hocking of Harvard University; Dr. Howard C. Robbins, General Theological Seminary; Dr. Walter Russell Bowie, Grace Episcopal Church; Dr. George A. Buttrick, Madison Avenue Presbyterian Church; Dr. Paul Sherer, Holy Trinity Lutheran Church, New York City; Dr. J. V. Moldenhaver, First Presbyterian Church; Dr. Albert E. Day, Mt. Vernon Methodist, Baltimore; Dr. Allen Knight Chalmers, Broadway Tabernacle, New York; Dr. Donald C. Aldrich, Church of the Ascension; Dr. John Mackay, President of Princeton Theological Seminary; Earl Marlatt of Boston University

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A Code of Ethics for The Local Church

By George V. Moore*

worthy service in the

1. The local church should look upon its task as of great importance to the community and the world. It should do its work in a manner that will merit respect and high regard of the

2. The church should keep central in its thinking and live the fact that its mission is to develop the Kingdom of God on earth. Everything that the church is and does should be evaluated in the light of this purpose.

3. The church should exercise great care in the calling of a minister. The minister has much to do with the welfare of the church. The church should respect the nobility of his profession. In considering and calling the minister, the church should deal with him hon-estly and fairly. It should have genu-ine regard for the rights of the church he is now serving. Surely the church should not involve the minister in any form of competition with other ministers.

4. The church should be loyal to its minister. A spirit of cooperation should be manifested not only during the period of calling the minister, but also during his activity with the congregation. Even though some members of the church did not vote to call this minister, they should lend their best cooperation to him in the work. No minister can do the most effective work without the loyalty of his church.

5. Church members should remember that the minister is pastor of all the people, not merely of particular individuals or groups. They should help him to be impartial in his pastoral activities, and to avoid becoming attached to any social set, either in the church or community.

6. The church should expect its minister to reserve sufficient time for serious reading and study. Church members should not encroach upon his study time, except in emergency situations.

They should realize that he must study if he is to keep in touch with the best religious thought of his day, and de-velop his own intellectual and spiritual

capacities for

7. The church should help the minister to be a real spiritual counselor. It should understand that it is unethical for the minister to disclose confidences of church members without their consent. Church members should not encourage the minister to relate such confidences, and should not censure him for keeping them.

8. Church members should not expect the minister to make fundamental changes or improvements in the life of the church within a short time. Significant changes come about very slowly and can hardly be timed. Furthermore, the minister alone cannot make these changes; he must have the earnest cooperation of the congregation.

9. The church should pay its minister a living salary. The church expects the minister and the members of his family to have adequate food, clothing, shelter, schooling, books, and recreation. The exact amount of salary should be determined in the light of the local cost of what the minister needs. If the church bargains with its minister, he will be handicapped in his service to the church.

10. The church should keep itself above reproach in all business and financial matters. Whether or not the church members like it, the world expects the church to observe higher moral standards in financial matters than the average organization in the community.

11. The church should pay its bills promptly. Bills should always be paid by check, and regular financial reports be made to the responsible The church, in all of its departments and organizations, should hesitate to make bills which cannot be

(Turn to Page 580)

*Professor of Religious Education, The College of the Bible, Lexington, Kentucky.

THE EDITORIAL PAGE

Facing Labor Facts

NDUSTRIAL struggles loom ahead. There is the tremendous fight between the great steel corporations and organized labor. Then, there is the fight in the labor ranks. The American Federation of labor is lining up to defend itself against Mr. Lewis' Committee for Industrial Organization. It will be a long time — probably more years than most of us will live — before the solution will come.

In the meantime churchmen may well know some

basic facts.

The true Church must have sympathy with all who toil. If there is one social passion we inherit from Jesus it is this sympathy which aligns the churches with the struggles and dreams of the

Proletariat.

This does not mean, of course, that organized labor is religious or that it has much sympathy for the Church. So far as this writer has been able to discern, the thought that religion has a place in the dreams of labor has yet to be recognized by most labor leaders. There are some exceptions, of course. But as a rule this holds. The mind of the Church should not be prejudiced because of the attitude of labor. It would be a wonderful thing if some labor leader could catch the spiritual vision of an evangelist. What a movement we might have under his guidance! But, regrettable as it may be, I see no indications of such leadership.

The law of our land makes itself clear on certain

points.

Labor has the right to strike.

Labor has the right to peaceful picketing.

The Wagner Act, the latest Federal labor legislation, makes it obligatory upon the employer to bargain with the employee organization upon its request. The employee organization which has a right to speak for labor shall be determined by an employee election held under Federal supervision.

Many of the present day strikes have been called without the formality of such election. The employers, in refusing to sign contracts which would recognize the employee organization, are quite within their rights. Where an election has been held to determine the representative employee organization, the employer has no option. He must

sign the working agreement.

A great deal is being made of one other issue. That is the right of the individual to work. It must be quite clear to all that this is still a land of individuals and the constitutional guarantees still hold. If an individual makes a contract of employment with an employer, he is entitled to the liberty to fulfill the contract. The failure of organized labor to see this issue has been tragic. At one stage of the strikes it looked as if the state and Federal governments were also blind to this. Governor Earle of Pennsylvania threw the militia into Johnstown, not to maintain order or to protect the individual workmen, but to aid the picketing of the C. I. O. Governor Davey of Ohio took the opposite

stand. The Ohio militia was used to maintain order so that the individuals who wished to work, in defiance of the strikers, could have the oppor-

tunity of doing so.

The strikers have been very "cagey" at this point. In several instances they have deliberately created dangerous situations and then appealed to the authorities to close the open shops in order to remove the danger. One instance occurred in Cleveland. The Republic Steel Corporation was picketed by C. I. O. picketers. To bring food to the workmen shut in the plants the company used airplanes, having a licensed landing field at the plant. Several shots were fired at the planes. This, it was maintained, demonstrated that the landing field was a danger to the community. The Mayor of the city immediately cancelled the landing field license. Nobody knows who fired the shots. It is natural to suppose that an enemy of the company did. Thus the danger was created. Then an appeal for order was made which led to the closing of the landing field.

The weakest position in the whole controversy has been that held by the United States Postal Department. On the ground that it would be dangerous for mail carriers to enter the plants, the post office refused to accept mail addressed to men in the plants. This barred the use of the mails for delivery of food and clothing. The old boast that "the mail must go through" broke down in these strikes. Mr. Farley should change the slogan to "the mails will go through if convenient."

At the beginning of the strikes public sympathy was with the strikers. Had they been conducted with order and without violence that sympathy probably would have continued. No socially-minded person will hold a brief for certain types of executives. A few Tom Girdlers, alone, would put the public on the other side. But more and more there is evidence that the public is suspicious of the labor organization which, at its best, uses the devices of coercion and violence of big business at its worst.

While the churchman will instinctively seek the welfare of human kind, it will be hard for anyone to build up an argument that the only consistent Christian position is to support the C. I. O. and its strike program. The thoughtful mind will inquire carefully and proceed cautiously in the situation.

Yes, We Have Some Religion

AN interesting letter reaches us from an unknown correspondent. Had he signed his letter, we would like to have published it at length because of its constructive criticism of the Church and the world. He had picked up a copy of Church Management, by chance, and writes his impression of it.

"It strikes me as passing strange that a periodical purporting to present matters pertaining to church management should contain so much religion, while other church papers which I occasionally see in the public library, which are supposed to be fountains of spiritual refreshment, contain but little more than the secular doings of the clergy, with some excessively profound theses on matters of no practical value."

We have no desire to pass on the qualities of our contemporaries. Possibly a wider reading would change the opinion expressed. But we do like the classification he gives Church Management. We have some religious convictions and have had sufficient experience to know, through first hand knowledge, a few of the assets of religious faith. The editor hopes that there will never come a time when the mechanical principles of church administration will be divorced from personal religious experience. We shall see that this does not happen in the columns of this journal.

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Code of Ethics (From Page 578)

paid promptly. Treasurers should see that the payment of bills is properly authorized, and should send checks regularly and on time.

12. The church should not expect the ministry as a profession to pay for church repairs and decorations, and to meet the deficits. The local church does not often realize that it is guilty in this matter. It often happens, however, when a minister resigns. His successor is not called until some weeks or months have elapsed, during which time the money that would normally have gone into the minister's salary is used to meet some deficit, or to put a roof on the church building, or to paint and decorate the building, or to add another room or two to the building. In reality, the ministry as a profession has paid the bill.

13. The church should realize that it is the minister's duty to keep himself in good physical condition. The members should know that wholesome working and recreational habits, a weekly holiday and an annual vacation will serve to keep their minister physically fit.

14. The church should seek to avoid factions in its constituency. A democratic spirit should be fostered. Church members should understand that they cannot have their individual ways to prevail in all matters of church management. Church policies and procedures should be determined by majorities after due discussion and consideration, and minorities should cooperate with majorities. Individual members will sometimes be in the majority and sometimes in the minority.

15. It is unethical for a church to break a contract which it has made with a minister. The contract should always be written, and should be clear and concise and well understood by both congregation and minister. Such contract is a sacred relationship existing between congregation and minister, and should not be broken except by mutual agreement.

16. It is unethical for a church to make propositions to or to consider propositions from a minister when its own minister has not resigned. The church should be loyal to its minister and make no overtures to another until he has resigned. Furthermore, it is unethical for another minister to enter into any negotiations with a church until its minister has resigned.

17. The local church should think highly of other churches in the community and wish them well in their work. It should cooperate to the fullest possible extent with the other churches. It should avoid being jealous of their leadership, programs, equipment, and reputation. It should rather endeavor to make its own work worthy of its opportunity.

Conduct Annual Retreat (From Page 577)

and Dr. Harry C. Link, author of "The Return to Religion."

Bishop McConnell gives its purpose "to study Christian experiences and how to express it." He believes that it enriches the ministers who attend as no other plan. One of the men describing it says: "Relieved from the mechanics of church administration and in an atmosphere of quietness and brotherhood, there are only such addresses, instructions, conversations, and meditations as refresh our spirits and release those Kingdom energies that so frequently become locked within. With the problem of life becoming more bewildering every day, we believe the ministers of Jesus are challenged to discover, anew, the saving elements in the Gospel and to share them with a perplexed world. The 'Retreat' is a spiritual and practical preparation for this difficult task."

No feature of church work is pushed and the sole purpose is the enrichment of the pastor's spiritual nature. Those who attend, and they come for 500 miles, insist that its influence abides. What an uplift would result if similar "Retreats" were held all over the country. Those held for a day at a church with visits, diversions, and intermittent attendance do not have the same cumulative value. It becomes literally possible to claim the promise "If two of you shall agree." The Roman Catholics have secured mansions in various section of America and gather their laymen every week-end in them for similar spiritual retreats.

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Phillips Brooks has been a blessing to men everywhere. He was a radiant personality and almost literally brought the sunshine to drive away the rain. We glean from his sermons and the biographies of his life that he, in a special sense, mastered the benefits of prayer and the Bible. His prayers were deeply spiritual. He talked with God as though he knew him and was on speaking terms with him. He preached powerfully from unusual texts—the texts that were not the regular stockin-trade of laymen or ministers. He had gleaned from the Bible the best. He was on familiar ground on any page of the Old Testament or the New. He had mastered and cherished the benefits of religion, and in doing so he moved victory. From Born For Victory by George Buckner Coe; Harper & Brothers.

THE CHURCH LAWYER

By Arthur L. H. Street

Church's Liability for Accidents

*XCEPTING as rendered liable by express statutory provision, it is generaly held by the courts that a church society or corporation is not liable for accidental injuries to church attendants, etc. But in some states there are statutes which create limited liability. For example, in the case of Jaeger v. Evangelical Lutheran Holy Ghost Congregation, 262 N. W. 585, the Wisconsin Supreme Court decided that a Wisconsin statute, requiring every owner of a public building to so contract, repair and maintain it as to render it safe, applies to churches. The court said:

"It is conceded by plaintiff that there is no liability based upon negligence, since defendant is a religious corpora-

"It is contended by plaintiff, and well established by the authorities, that the safe-place statute applies to corporations organized for religious and charitable purposes."

But the court decided that the statute does not apply to nonstructural defects. So, it was held that the defendant was not liable for injury to a Ladies' Aid Society hostess who was injured in a church building through fall of a pile of folding chairs when she attempted to take one of them. Said the court:

"The permitting of temporary conditions wholly dissociated from the structure does not constitute a violation of the safe-place statute by the owner of a building."

However, the same court has decided that failure to properly light a stairway, or permitting a floor to become oily, greasy, or slippery does constitute a violation of the Wisconsin statute, being an omission to "maintain" the building in safe condition.

In a recently decided case - Green v. Church of Immaculate Conception, 288 N. Y. Supp. 769 — the Appellate Division of the New York Supreme Court held that defendant church society owed to those it invited to enter its church, "a duty of reasonable care." The court ruled that plaintiff's suit, brought to recover for injuries sustained as a result of unlighted condition of a vestibule and stairway, was improperly dismissed, saying: "While defendant was subject to no statutory duty to keep the vestibule and stairway lighted, it was for the jury to say whether defendant was negligent and the plaintiff free from contributory negligence."





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Ministers' Vacation Exchange

Here are the last exchange items for 1937. Letters being received each day tell of happy arrangements being made. Take advantage of one of these offers. Then send in your own request early in 1938 for that season.

Will supply Church, August, for use of parsonage. No exchange. Prefer vicinity of sea or vacation country. Or will supply for moderate honorarium. Rev. F. H. Sterne, 1404 Monroe St., Endicott, New York.

Will supply pulpit. For use of parsonage. Jersey Coast, Washington, D. C., Maryland, or Virginia area. Last two Sundays in July and first three Sundays in August or all of August. H. M. Hancock, Methodist Church, Danbury, Connecticut.

Will Supply. Baptist minister will supply church of any denomination in upper New England for use of parsonage, with or without honorarium. Mountain section preferred. Will be available the last two weeks in July and the first two or three weeks in August. Cannot offer exchange because of union services. C. E. Tilton, 91 Seventh St., Salem, New Jersey.

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So I go on, not knowing, I would not if I might—

I would rather walk in the dark with God Than go alone in the light;

I would rather walk with him by faith Than walk alone by sight.

-Mary Gardner Brainard.

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"Is death the last sleep? No, it is the last and final awakening."—Sir Walter Scott.

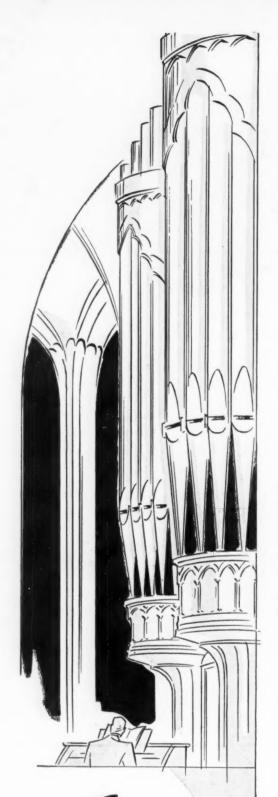
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